

GERARDS
MEDITATIONS

Written originally in
the Latine tongue

By JOHN GERARD Doctor
in Divinitie, and Superintendant
of HELDBURGE.

Translated and revised
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Fellow of Kings Colledge
in CAMBRIDGE.

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GERARD

di "Maggio 1944"

224 : 02



TO
**THE RIGHT
 HONOURABLE**
 the Reverend Father in
 God JOHN Lord Bishop
 of ROCHESTER.

IT was the answer of
Vespasian to *Apollo-*
nus desiring en-
 trance and accessse
 for *Dion* and *Euphmarus* two
 Philosophers: *ἄνεγκες τὰς θύρας*
ὑπὲρ τοῦ ποταμοῦ καὶ πρὸς τὸν θεόν *ἡ γὰρ ἡμέ-*
ρα ἀνεῖχθαι δυνάμεται πάντα. My gates
 are alwayes open to Philoso-
 phers: But my very breast is
 open unto thee. What *Vespa-*
sian professed in word to *A-*
pollonius, the late Reverend
 Dean of SALISBURY hath
 performed in deed to me: The
 gates of his liberalitie and ho-
 spitalitie

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hospitalitie have never been barred against scholars and strangers: But the inward temple of his divine breast was unlocked unto me, and through that I saw his heart flaming with affection towards me. The experience of that his divine Philanthropie moved me formerly to desire entertainment for a stranger, not doubting of his wonted Philoxenie, not for *Dion* or *Euphrates* the Philosophers, but for *Gerard* the Divine, having then new put on an English mans habit. I obtained my desire. At *Sarlisburie* he was welcome. In citie and countrey afterwards he found good entertainment. After three yeares he came again to *Cambridge*. I furnished him with ink and paper. Then he resolved to take another progresse. On

New-yeares day I left him on
his way to *Rochester*. He pro-
mised not to divert to any
place till he had seen your
Lordship, and presented my
most humble service. Happy
Gerard, that may see your
Lordship. O that I might but
see once again those heavenly
eyes whose first aspect and in-
fluence blessed me! O that I
might but kisse those saving
hands which raised me! O
that I might but visit that
temple, and worship that di-
vine breast, where my soul
found sanctuarie! If *Gerard*
may, in part I shall. That
which I cannot see with mine
eyes, my daily thoughts shall
present unto me: Him whom
I cannot reverence with cap
and knee, I will alwayes ho-
nour in heart and minde: whi-
ther with the feet of my body

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7.
I cannot walk, I will travel
with all dutifull affection. But
what shall I do to expresse my
thankfulnesse! He that hath
scapt shipwrack will hang up
his sails to Neptune for a mo-
nument: I have none other
sails but such as are made of
thin paper, and those scarce
yet dry. He that hath passed
through the pikes, and is come
off safe and sound, will offer a
Sacrifice unto Salus: I have no
other Sacrifice but my self: and
that is but a poore scholars
service. He that is recovered
of a dangerous sicknesse, will
do his devotions at Æscula-
pius his temple: My prayers
shall alwayes be directed to
Almighty God, who hath the
hearts of all men in his hands,
who opened the good Dean
of SALISBURY'S heart unto
me: Unto him shall my pray-
ers

ers early and late be directed,
to open unto the Bishop of
ROCHESTER the treasurie of
all blessings temporall and
eternall: And I hope the Re-
verend Father in God will
accept this tribute of a de-
vout soul. *Servatus* hath no-
thing else to give: But he shall
alwayes remain

Your Lordships

most humbly devoted
servant

R. WINTERTON.

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E. Libris

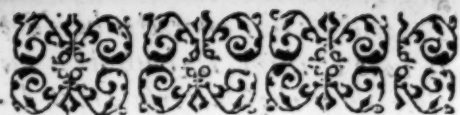
Thom

1737

1737

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TO THE ANCI-
ENT, RELIGIOUS
and Learned Lady, the
Lady CORPEN.

THe earth is watered with
drops from above, and in
vapours sends them up
again: The rivers come
from the sea and flow back again:
The aire will cleave the rock to
get up to its place again. The fire
came down from heaven, and thi-
ther it tends up again. From the
mixture of these elements, all bo-
dies have their temperaments: Those
have in them a character of natu-
rall gratitude, and these should fol-
low them. This character an illite-
rate man may see in creatures with-
out sense; and he that is learned may
reade to the life in creatures that
have sense. Man is the Epitome of
all perfections in other creatures:

But.

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7.
But without this character he is like
to none of them. He hath spent his
time ill at the Universitie that de-
nies the first principles, and he
would be sent back again to learn the
first elements. In the soul of man, as
Galen saith, there is an art of arts,
and in the body of man an instrument
of instruments: Reason is the art, and
the hand is the instrument: I have
both, and both are the Lady COP-
PEN s. I have reason to acknowledge
it, and an hand to subscribe to it

Your Ladiships servant.

Ralph Winterton.

#####

TO THE RIGHT

Worshipfull my most munificent friend and benefactour, Sr.

JOHN HANBURIE Lord of
Kelmashe in Northamptonsh.



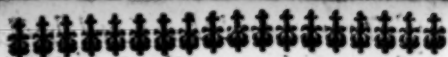
Generous benefactour writes what he gives in running water; so doth Sir *John Hanburie*: A thankfull receiver writes what he receives in a pillar of marble; so would *Ralph Winterton*. The one professeth the art of forgetfulness; so do you: The other practiseth the art of remembrance; so will I. Six yeares are passed since the golden streams of your bounty flowed down upon me: But the water of *Lethe* hath not yet washed them out of my memorie. I hope I shall never be sick of a lethargy: But it is good to use a help for memorie. A benefit once received ought alwayes to be remembered: Mans alwayes is not alwayes: Come death, farewell memorie. Letters after the death of them to whom they
are

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are sent, are usually burnt for waste papers. Therefore I durst neither trust the one nor the other with keeping the record of your bountie, and my thankfulness: knowing that death for certain will blot out memory, and fire may burn up the Registers office. It may be your bountie would have been well pleased with a private acknowledgement: But my duty could not be satisfied without a publike monument. None more publike then that which hath passed through the presse: For that of one can make a thousand; so it did formerly. But now I have made fifteen hundred witnesses of my thankfull remembrance: and more may hereafter. Gerard where he is known is in favour every where: But he is nowhere without Sr John Hanburie,

At whose service GERARD is

and his Translitor

RALPH WINTERTON.



TO THE WORSHIP-
FULL MY VERY WORTHY

friends, Mr. *Nathanael Henshaw*

of Valence in Essex, Mr. *Benjamin*

Henshaw of Cheapside in

London, and Mr. *Thomas*

Henshaw of Saffron-

Walden in Essex.

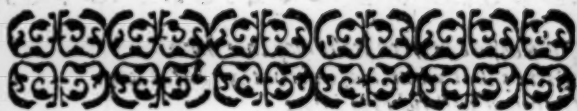


T is reported by Ta-
citus, that Licinius
grew so stupid, that if
he had not been put
in minde by others, he had forgot
himself to be a Prince. If I should
forget the HENSHAWES, I
should forget my self to be a man:
For an unthankfull man is no
man, but an enemie to God and
man: so the Persians were wont
to call him. Where bounty hath
an hand to give, thankfulnessse
should have an hand to writc re-
ceived. I have formerly record-
ed with mine own hand your
names in the catalogue of my be-
nefactours:

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7.
nefactours: And that hand should
deserve to be cut off, if it should
now expunge them. The old copie
may decay: I thought good there-
fore now to renew it. Gerards
meditations had never seen En-
glish light for me, if yours and
others bountie had not set my
head on work to finde out some
occasion to give publike testimony
of my thankfulnessse: If Gerard
had not been, I might still have
been to seek for an occasion. As
often therefore as Gerard and I
live together, at every impres-
sion you may challenge at my
hands a new expression of my ser-
vice. This debt I shall be alwayes
readie to pay, but not as men pay
money: for that being once paid
can be required no more: But this
I shall be alwayes paying, and
still remain your debter.

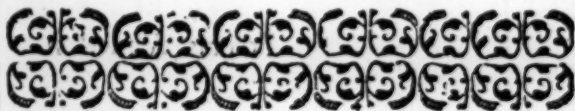
Ita testor

R. Winterton.



Some say that plants do better grow
When they're translated to and fro:
I'm sure, when books translated be,
They more and more do fructifie.
Gerard did bring forth fruit before,
But now it is deriv'd to more:
What he beyond the sea did sow,
Now Englishmen at home may mow.
Come Countrymen, take what is yours,
The crop's brought home unto your doores.


John Bonham.






IF pleasure may, or profit may thee move:
Here's that which may deserve thy chiefeſt love.
If thou deſireſt riches to enjoy:
The doore is open to the treaſurie.
If beautie pleaſe: On this glaſſe caſt thine eye,
Here's that will ſoul and bodie beautifie.
If honour pleaſe: The way's prepar'd for thee,
To honour him whoſe ſervice honours thee.
If thou beſt hungrie, thiſtlie: Taſte and ſee
Chriſts fleſh and bloud preſented unto thee.
If thou beſt naked: To this wardrobe hie;
Where Chriſt his robe of righteouſneſſe doth lie.
If ſick thou art: For every maladie
Here is a very preſent remedy.
If thou thy ſelf deſiled haſt with ſinne:
Here is a fountain ſor to baibe thee in.
If thou delighteſt in flowers: Here do grow
Such flowers as Art and Nature ne're could ſhow.
Choose what thou wilt, here's what thou canſt deſire,
Riches, and beautie, honours, and attire,
Meat, drink, and medicine, and a living ſpring,
A paradise of every pleaſant thing.
Here's heaven on earth, if heaven on earth can be:
And ſo I wiſh thee to go in and ſee.

Francis Winterton.



Gerard of late was but in Latine read,
But now he hath his language altered:
Behold a change! see how Artspencil can
A Latine turn into an English-man.
Gerard in this ten thousand doth excell,
In three monethes space to speak our tongue so
well.

Thomas Bonham.



Readers, if thou fain wouldst know,
To whose labours thou dost owe
These sacred lines, think what may be
Seeks thy souls good, and that is he.
Some say these writings Gerards be:
He wrote indeed, but not to thee.
He was to those that learned were:
To thee he was not though he were.
Before, thou couldst not understand,
He's now translated to thy hand.
Reade him, and use him as thy friend,
And hee'l be thine unto the end.

William Norrice.



THou that desir'st on earth a blessed end,
 And seek'st the way to th' heavens so
 Resort to Gerard: hee'l direct the way (scend
 Whereby thou mayst ascend and live for aye.
 Thou needst no guide, 'tis easie to be gone,
 All lets removed are by Winterton.
 The way's made plain, which was before obscure
 That thou thereby mayst heavenly blisse procure
 Endeavour then this way to walk aright:
 And it will lead thee to eternall light.

T. Gore.



UPon a good the more communicate
 We alwayes set a better estimate:
 The sunne it self, though of it self most bright,
 None would admire, did not he see it's light:
 Gerard himself, though of himself he's good,
 Had not been so to us, not understood.
 This mov'd my friend this Gerard to translate
 Gods glory, and thy good to propagate.

Edward Bonham.

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to finde out any Medi-
tation contained
in this book.

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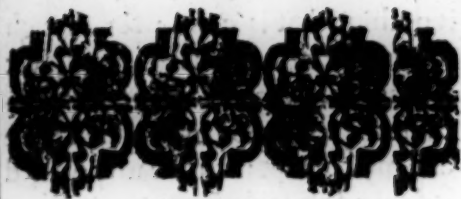
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THE



Meditat. I.

Of true confession and acknowledgement
of sinne.

*Confession is to cure sinne
A very present medicine.*

Holy God, just Judge, my Levit. 11.
sinnes are alwayes in my 45.
sight, I have them al- Psal. 7. 11.
wayes in my minde: eve-
ry day I think of the judgement, be-
cause death hangs over my head
Every houre. Every day I think of
the judgement, because *I must give* 2. Cor. 5. 10
an account for every day, in the day
of judgement. I examine my life, and
behold, it is altogether vain or pro-
fane. Vain and unprofitable are ma-
ny of my actions, my speeches much
more, and my thoughts most of all.
Neither is my life vain onely, but
profane also, and ungodly: I finde in

A

it

it nothing that is good : for though something in it may seem good, yet it is not truly good and perfect, because the contagion of originall sinne and my corrupt nature hath polluted

Job 9.28. it. Holy Job said; *I was afraid in regard of all my works.* If the holy man so complain, what shall the un-

Isa. 64.6. godly do? *All our righteousnesses are as the cloth of a menstruous woman.* If our righteousness be such, what then shall our unrighteousnesse be

Luk. 17.10. *If you shall do all things (saith our Saviour) which are commanded you yet say; We are unprofitable servants.*

If we are unprofitable when we obey, surely we shall become abominable when we transgresse. If

Anselm. owe my self unto thee, and all that I can, yea though I should not sinne, what shall I be able to give unto thee, holy God, to redeem me from

Gregory in his moralls. sinne? Our seeming righteousness, if it be compared with the divine righteousness, is meere unrighteousnesse.

A little light may shine in the darkness: but being set in the light of the sunne, is darkened. The wood brought to the rule may appear straight

straight

straight: but, if it be applied to the rule, is found, by some eminent ex-
 crecence, where it is crooked. The
 image of the seal may appeare per-
 fect in the eyes of the beholders, and
 yet it may be much imperfect in the
 eye of the artificer: Even so, that
 which glittereth in the estimation of
 the worker, is oftentimes base and
 sordid in the discretion of him that
 judgeth: For the judgements of God Isa. 55. 8.
 are of one kinde, and the judgements
 of men are of another. The memory
 of many finnes doth affright me: and
 yet there are many more that I do
 not know of. *Who knows how oft* Psal. 19. 12.
he offendeth? cleanse me, O Lord,
from my secret faults. I dare not lift
 up mine eyes unto heaven, because I
 have offended him which dwelleth
 in the heavens. In earth I finde no re-
 fuge: for what favour can I expect
 of the creatures, when I have offend-
 ed the Lord of the creatures? My ad- *Austine.*
 versary the diuel accuseth me, and
 saith unto God; Thou most just
 Judge, judge him to be mine for his
 sinne, that would not be thine by
 grace. He is thine by nature, but he is

mine by delighting in his finnes. He is thine by thy passion, but he is mine by perswasion. He is disobedient unto thee, and obedient unto me. He received of thee the robe of immortalitye, and innocencie: He hath received from me the raggs of unrighteousnesse. He hath cast off thy clothe and put on mine. Adjudge him therefore to be mine, and to be damned with me. All the elements accuse me.

Hugo.

The heaven saith, I have given thee light for thy comfort. The air saith, I have given thee all manner of fowls to be at thy command. The water saith, I have given thee divers kindes of fishes for thy meat. The earth saith, I have given thee bread and wine for thy nourishment. And yet thou hast abused all these to the contempt and dishonour of our Creatour: Therefore let all our benefits be turned to thy punishments. The fire saith, Let me burn him. The water saith, Let me drown him. The aire saith, Let me fanne and winnow him. The earth saith, Let me swallow him up. And hell saith, Let

Hebr. 1. 14. me devoure him. *The holy Angels*
which

which were appointed by God to minister unto me in this life, and to be my consorts in the life to come, they accuse me: And by my finnes I have deprived my self of their ministry in this life, and hope of their fellowship in the life to come. The voice of God, that is, his divine law accuseth me: either I must fulfill it, or perish. To fulfill it, it is impossible: To perish everlastingly, it is intolerable. God the most severe judge, and most powerfull executor of his eternall law, accuseth me: Him I cannot deceive, for he is wisdom it self: From him I cannot fly, for he is power it self reigning every where. Whither then shall I flie? To thee O Christ my alone Redeemer and Saviour. My finnes are great indeed: but thy satisfaction is greater. My unrighteousnesse is great, but thy righteousness is greater. I acknowledge: forgive thou, I set open: shut thou. I uncover: cover thou. In me there is nothing, but that which will condemne me: In thee there is nothing, but that which will save me. I have committed many things, for which most deservedly

*Psal. 139. 7.
Austine.
upon the
32. Psalme.*

servedly I might be condemned:
 Thou hast omitted nothing, whereby
 I might be saved. I heare a voice in
 the canticles, which bids me hide my
 Cant. 2. 14. self *in the clefts of the rock*. Thou art
 that rock, thy wounds are those
 clefts of the rock: In them will I hide
 my self against the accusations of all
 the creatures. My finnes cry aloud,
 Heb. 12. 24 even unto heaven: But *thy blood,*
which was poured forth for my finnes,
cries louder. My finnes are strong to
 accuse me before God: but thy passi-
 on is of more force to defend me:
 The unrighteousnesse of my life is
 powerfull to condemne me: but thy
 most perfect righteousness is more
 powerfull to save me. I appeal there-
 fore from the throne of thy justice to
 the throne of thy mercy: Neither
 dare I appeare in judgement, unlesse
 thou interpose thy most holy merits
 betwixt me and thy judgement.

Meditat.

Meditat. I I.

An exercise of repentance from the
crosse of Christ.

*Thy Saviour on the crosse did choose,
To save thy life, his own to loose.*

BEhold thou faithfull soul the Bernard.
Grief of him that suffered, the
wounds of him that hanged, the tor-
ments of him that died on the crosse.
That head, at which the angels
tremble, is crowned with thorns.
That face, which was most beautifull
above the sonnes of men, is defiled
by the spittings of the ungodly. Those
eyes, which were more bright then
the sunne, are darkened in death.
Those eares, which were wont to
heare angelicall praises, do ring now
with the proud speeches, and the de-
rision of sinners. That mouth, out of
which did proceed most divine ora-
cles; that mouth, which taught the
angels, hath no other drink but gall
and vineger. Those feet, which are to
be adored, are fastned with nails.
Those hands, which stretched forth John 19.

the heavens, are stretched forth on the crosse, and nailed. That body, which was the most sacred temple of the deitie, is whipped, and wounded with the speare: neither remains there any part in him save onely a tongue, and that, to pray for them that crucified him. He that reigneth with the Father in the heavens, is by sinners grievously afflicted on the crosse. God dies upon the crosse: God suffers: God poureth forth his bloud. Judge the greatnesse of the danger by the greatnesse of the prize. Judge the danger of the disease by the value of the remedie. Surely those wounds were great indeed, which could no otherwise be cured, but by the wounds of the living and quickening flesh. Surely that disease must needs be great, which could not be cured but by the death of the physician.

Consider, thou faithfull soul, Gods most fierce anger against us. After the fall of our first father, the eternall, onely begotten, and well beloved sonne of God becomes suter unto his Father for us: And yet his anger was

was not turned away from us. He by whom the world was made, interceded for us, became our *advocate*, and took the cause of us miserable sinners upon himself: And yet his anger was not turned away from us. Our Saviour took upon him our flesh, that by the glory of the divinitie, communicated unto the humanitie, he might expiate and purge our sinfull flesh: that by the saving vertue of his most perfect righteousness communicated unto our nature, he might wipe away that venomous qualitie of sinne which cleaveth to our nature, and in stead thereof conferre grace upon us: And yet his anger was not turned away from us. Our finnes and the punishment of our sins he taketh upon himself. His body is bound, whipped, wounded, pierced, crucified, buried. His blood, like a dew, distilled most copiously down all his members at his passion. His most holy soul is made sorrowfull *Mat. 26. 38.* above measure, yea even unto death. He feels the pains of hell. The eternall Sonne of God crieth out that he is *Mit. 27. 46.* forsaken of God. So great was his
 B 5. bloody

Luk.22.43

Luk.23.31

bloudy sweat, so great was his anguish, that he which comforteth the angels, stood in need of an angel to comfort him. He dies who is the author and giver of life to every living thing. *If this comes to passe in the green tree, what shall become of the dry wood?* If this comes to passe in the just and holy, what shall become of do sinners? How shall God punish us for our own sinnes, who is so wrathfully displeased with his own sonne for other mens sinnes? If his sonne so grievously punished, shall we his servants think to escape alwayes unpunished? What shall the reprobate suffer, if such be the sufferings of his best beloved? If Christ departed not without a scourge, and yet came into the world without sinne, what scourges do they deserve which come into the world in sinne, live in sinne and depart in sinne? The servant joyceth, whilest the sonne is in grievous dolour and pain; and that, for his sinne. The servant heapeth up the anger of God, whilest the sonne doth thus labour to pacifie and appease his Fathers wrath. Oh the infinite sufferings

ger of God! oh his unspeakable fury!
 oh the inestimable rigour of his justice! He which is thus enraged
 against his onely and best beloved
 sonne, the partaker of his own essence;
 and that, not for any sinne of his own,
 but because he intercedeth for the servant:
 what will he do to the servant that persevereth
 and continueth still securely in his
 sinnes? Let the servant fear and
 tremble, and be sorrowfull for his
 own merits, when the sonne is thus
 punished, and yet not for his own.
 Let the servant fear, who ceaseth
 not to sinne, when the sonne of
 God is thus afflicted for sinne. Let
 the creature fear, which hath crucified
 his Creatour. Let the servant
 fear, which hath slain his Lord.
 Let the sinner and the ungodly fear,
 which hath thus tormented the pious
 and the godly. Beloved, let us
 heare his cries, let us behold his
 teares: he cries from the crosse. Be-
 hold o man what I suffer for thee:
 I cry unto thee, because I die for
 thee: behold the punishments that I
 suffer: behold the nails with which I

Bernard in
 his sermon
 of the passion.

am pierced, and see if any grief be like unto my grief. Although my outward grief be thus great, yet my inward grief is more grievous, because I finde thee so unthankfull. Have mercy, have mercy on us, thou whose propertie it is to have mercy, and convert our stony hearts unto thee.

Meditat. III.

Of the fruit of true and serious repentance.

*Our Saviour cry'd, Repent, repent,
As John that fore our Saviour went.*

THe foundation and beginning of holy life is saving repentance. For where there is true repentance there is remission of finnes: And where there is remission of sinne there is the grace of God: And where there is the grace of God, there is Christ: And where Christ is, there is his merit: And where there is Christ's merit, there is satisfaction for finnes: And where there is satisfaction for finnes, there is righteousness. And where there is righteousness there

there is joy and tranquillitie of conscience: And where there is tranquillitie of conscience, there is the holy Spirit: And where the holy Spirit is, there is the sacred and holy Trinitie: And where the holy Trinitie is, there is eternall life: Therefore where there is true repentance, there is eternall life. Where there is not true repentance, neither is there remission of finnes, nor the grace of God, nor Christ, nor his merit, nor satisfaction for finnes, nor righteousness, nor tranquillitie of conscience, nor the holy Spirit, nor the holy Trinitie, nor eternall life.

Why therefore do we deferre our repentance? and why do we procrastinate it from day to day? To morrow is not ours, and to repent truly is not in our power: And in the day of judgement we must give an account not onely for to morrow, but also for the present day. To morrow is not so certain, as the destruction of the impenitent is certain. God *Austine.* hath promised remission to the repentant: but he hath not promised to morrow. There is no place for
Christ

Isa. 59. 2.

Christ his satisfaction, where there is not true contrition in the heart. *Our sinnes do separate betwixt God and us*, so saith the prophet Esay. And by repentance we return again unto him. Acknowledge and bewail thy sinnes: so shalt thou finde God in Christ appeased towards thee. I blot out thine iniquities, saith the Lord: Therefore our sinnes are enrolled in

Psal. 51. 9.

the court of heaven. *Turn away thy face from my sinnes*, begs the prophet: Therefore our iniquities are set in the sight of God. *Be converted unto us o God*, prayeth Moses: There-

Isa. 59. 2.

Vers. 12.

fore *our sinnes do separate us from God. Our sinnes have answered us*, complaineth Esay: Therefore they accuse us before Gods judgement-

Psal. 51. 2.

seat. *Cleanse me from my sinnes*, prayeth David: Therefore our sinnes appeare most foul and filthy in the sight of God. Cure my soul, for I have sinned against thee, prayeth the same David: Therefore sinne is the disease of the soul. Whosoever shall sinne against me, *I will blot him out of my booke*, saith the Lord: Therefore for our sinnes are we blotted out of

Exod. 32.

32.

the

the book of life. *Cast me not away* Psal. 51. 11.
from thy face, prayeth the Psalmist:
 Therefore for our sinnes God casts us
 off. *Take not thy haly Spirit from me:*

Therefore as bees are driven away Basil upon
 with smoak, and pigeons with ill sa- the 33 Psal-

vours: so by our sinnes is the holy
 Spirit driven out of the temples of
 our hearts. *Restore me the joy of thy* Psal. 51. 12.

salvation: Therefore sinne doth tor-
 ment the minde, and dry up the moi-
 sture of the heart. *The earth is defi-* Isa. 24. 5.

led by the inhabitants thereof, which
have transgressed the law, crieth E-
 say: Therefore sinne is a contagious
 and infectious poyson. *Out of the* Psal. 130. 1.
deeps have I cryed unto thee O

Lord, saith the Psalmist: Therefore
 our sinnes presse us down unto hell.

We were sometimes *dead in our* Ephes. 2. 1.

sinnes, saith the apostle: Therefore
 sinne is the spirituall death of the
 soul. By mortall sinne man looseth
 God: God is the infinite and incom-
 prehensible good: Therefore to loose
 God is an infinite and incompre-
 hensible evil. As God is the chiefest
 good, so sinne is the chiefest evil.

Punishments and calamities are not
 absolutely

absolutely evil: for many times there comes good of them. Yea rather it appears that they are good, because they come from God who is the chiefest good: from whom can proceed nothing but that which is good. They were in the chiefest good, to wit, in Christ: And the chiefest good cannot partake in that which is evil truly so called. And moreover they lead us unto the chiefest good, that is, to *life everlasting*. Christ by his passion entered into his glory: And so do Christians by tribulations enter into eternal life: Therefore sinne is the chiefest evil, because it withdraws us from the chiefest good. The nearer thou comest unto God, the further thou departest from sinne: The nearer thou comest unto sinne, the further thou departest from God. How saving therefore is repentance, which withdraws us from sinne, and brings us back again unto God! Sinne is measured by the greatnesse of him that is offended: But him the heavens & the earth cannot contain: In like manner such is our repentance as he unto whom

Luke 24.
26.

Acts 14.22.

whom we return by repentance. The sinner is accused by his conscience, which he hath defiled; by the Creator, whom he hath offended; by the finnes, which he hath committed; by the creatures, which he hath abused; and by the devil, by whom he hath been seduced. How saving then is repentance, which frees us from such accusations! Let us make haste therefore, let us make haste to such a saving medicine for such a grievous disease. If thou repentest at thy death, Aust. of re-
pentance. thou dost not leave thy finnes, but thy finnes leave thee. Thou shalt scarce finde any one that repented truly at his death, unlesse it were the thief upon the crosse. *Fourteen* Gen. 31. 41 *yeares have I served thee, said Jacob to Laban, it is time now that I should provide for mine own house:* And if thou hast served the world & this life so many yeares, is it not fit that thou shouldest begin now to make provision for thy soul? Every day doth our flesh heap sinne upon sinne: Let the Spirit therefore every day wash them away by repentance. Christ died that sinne might die in us: And shall

Bernard.

shall we suffer that to live and reigne in our hearts, for the destroying whereof the sonne of God himself died? Christ enters not into the heart of man by grace, unlesse John Baptist prepare the way by repentance. God poureth not the oyl of mercie, but into the vessel of a contrite heart.

1. Sam. 2. 6. God doth first mortifie us by contrition, that afterwards he may quicken us by the consolation of the Spirit. He first leads us into hell by serious grief, that afterwards he may bring us back again by the taste of

1 King. 19. 11. grace. Elias first heard a great and strong winde, overturning mountains, and cleaving rocks, and after the winde an earthquake: and after the earthquake there appeared fire.

12.

At length there followed a small and still voice. In like manner terrour goes before the taste of Gods love, and sorrow before comfort. God bindes not up thy wounds, unlesse thou lay them open by confession, and bewail them. He covers not, unlesse thou first uncover. He pardons not, unlesse thou first acknowledge. He justifies not, unlesse thou first

first condemne thy self. He comforts not, unlesse thou first despair in thy self. This true repentance God by his holy Spirit work in us!

Meditat. IIII.

Of the name of *JESUS*.

*Blessed, blessed name of Jesus,
Who tormented was to ease us.*

O Good Jesus be thou my Jesus: Bernard.
for thy holy names sake have mercy on me. My life condemnes me: but the name of Jesus shall save me: For this thy names sake, do unto me according to thy name: & seeing that thou art a true and a great Saviour, surely thou dost respect those that are sinners indeed, yea great sinners. Have mercy on me, ô good Jesus, in the time of mercy, that I be not condemned in the time of judgement. If thou receive me into the bo- Anselm.
some of thy mercy, thou shalt have never the lesse room. If thou bestow upon me the crumbes of thy goodness, yet thou shalt want never the more.

Isa. 9. 6.

more: For me thou wast born, for me thou wast circumcised, to me also thou art become a Jesus: How sweet and delightfull is this name! For what is Jesus, but a Saviour? and what harm can happen to those that are saved? what else can we desire, or expect beyond salvation? Receive me, Lord Jesus, into the number of thy sonnes, that together with them I may laud thy holy and saving name. Though I have lost my integritie: yet thou hast not forgotten thy mercy. Though I had power to loose and condemne my self: yet thou in thy mercy art more powerfull to save me. Lord do not thou so look upon my sinnes, as to forget thy mercy: do not so ponder and weigh my offences, that they overpoise thy merit: do not so remember my wickednesse, as therefore to forget thy goodnesse. Remember not thy anger against my guiltinesse: but remember thy mercy towards my misery. Thou who hast given me a minde to desire thee, withdraw not thy self from my desire. Thou who hast shewed unto me my unworthinesse, and just damnation,

nation, hide not from me thy merit,
and the promise of everlasting salva-
tion. My cause is to be tried at the
heavenly tribunal: but this is my
comfort, that in the court of heaven
thou hast assigned unto thee the
name of a Saviour: for that name
was brought down from heaven by Luke 2. 21
an angel. O most mercifull Jesus, to
whom wilt thou be Jesus, if not to
miserable sinners that seek thy grace
and salvation? They that trust in their
own righteousness and holiness,
seek salvation in themselves: but I fly
unto thee my Saviour; for I finde no-
thing in my self worthy of eternall
life: Save the condemned: shew
mercie to the sinner: justify the un-
righteous: absolve the accused. Thou
Lord art truth, thy name is holy and John 14. 6.
true. Let thy name also become true
in respect of me, & become thou my
Jesus and Saviour. Be thou unto me
Jesus in this present life, be thou un-
to me Jesus in death, be thou unto
me Jesus in the last judgement, be
thou unto me Jesus in the life which
is everlasting. I know thou wilt, sweet
Jesus: For as thou art immutable in
thy

thy essence, so also thou art immutable in thy mercy. Thou wilt not change thy name, Lord Jesus, for my sake alone, who am a miserable sinner: Yea rather thou wilt become my Saviour; For thou dost not cast out him that cometh unto thee. Thou that hast given me a will to come unto thee, grant also unto me that coming I may be received: For thy

John 14.6. *words are truth and life.* Let the propagation of originall sinne within me condemne me: yet thou art my Jesus. Let my conception in sinne condemne me: yet thou art my Jesus. Let my forming in sinne, and under the curse condemne me: yet thou art my Saviour. Let the corruption of my nativitie condemne me: yet thou art my Saviour. Let the finnes of my youth condemne me: yet thou art my Jesus. Let the course of my whole life, defiled with most grievous finnes condemne me: yet thou art still my Jesus. Let death the just punishment of my many and grievous finnes and offences condemne me: yet thou art my Saviour. Let the severe sentence in the last judgement

judgement condemne me: yet thou art my Jesus. In me is sinne, reprobation, damnation: In thy name is righteousness, election, salvation. I was baptized in thy name: I beleeve in thy name: In thy name will I die: In thy name will I rise again: In thy name will I appeare in judgement. In this name are all good things prepared for us, and shut up as it were a treasure: So much are they diminished, as my diffidence is increased: which that it may be farre from me, I beseech thee by this thy name, good Jesus: that for my sinne and unbelief I be not damned, whom by thy precious merit and saving name thou wouldst have saved.

Meditat. V.

An exercise of faith from the love of Christ in the agonie of death.

*The grace of Jesus Christ to me
Is th' only true felicity.*

SEe Lord Jesus, how injurious I am to thy passion: My heart is vexed, and my soul is very sorrowfull:

Luke 15.2

full; because I have no good works of mine own; because I have no merits: when as thy passion is my action, thy works my merits. I am injurious to thy passion, when as I seek for the supplement of my works, whereas it is in it self all-sufficient. If I should finde righteousness in my self, thy righteousness would profit me nothing, or else I should not so much desire it. If I seek for the works of the law, by the law shall I be condemned: But I know that now I am no longer under the law, but under grace. *I have lived wickedly, I have sinned, holy Father, against heaven and before thee, I am not worthy to be called thy sonne, yet thou wilt not refuse to call me thy servant. Deny me not, I pray thee, the fruit of thy passion: let not thy bloud wax barren, but let it bring forth fruit, and deliver my soul. My sinnes have alwayes lived in my flesh: but, I intreat thee, let them at length die with me. Hitherto the flesh hath alwayes ruled over me, but let the Spirit at length triumph: Let the outward*
man

man be subject to corruption and
worms, that the inward man may be
glorified. Hitherto I have alwayes
given way to the suggestions of the
diveł, but grant hereafter, I beseech
thee, that I may trample them under Rom. 16. 20
my feet. Satan is ready at hand to
accuse me; but he hath nothing in
me. The sight of death affrighteth
me; but death is the end of my sins,
and the beginning of an holy life.
Now at length shall I be able per-
fectly to please thee, O my God:
Now at length shall I be confirmed
in goodnesse and vertue. Satan terri-
fies me with my finnes, but let him Isa. 53. 4
accuse him which took upon him my
iniquities, whom the Lord hath
stricken for my finnes: The debt
which I owe is great indeed, and I
cannot pay any part thereof: but my
trust is in the riches and bounty of
him that hath undertaken the pay-
ment. Let him discharge me, who
hath made himself suretie for me:
Let him pay for me, who took my
debt upon himself. I have sinned, O
Lord, and my finnes are many and
grievous: but this horrible sinne I

will not commit, to make thee a lyar, who by thy words, works, and oath dost testifie that satisfaction is made for my iniquities. I am not afraid by reason of my finnes: for thou art my righteousness. I am not afraid by reason of my ignorance: for thou art my wisdom. I am not afraid of death: for thou art my life. I am not afraid of my errours: for thou art my truth. I am not afraid of corruption: for thou art my resurrection. I am not afraid of the rows of death: for thou art my joy. I am not afraid of the severitie of judgement: for thou art my righteousness. Distill upon my withered soul the dew of thy grace and quickning consolation. My spirit waxed dry: but it shall shortly rejoyce in thee. My flesh doth languish, and is withered: but it shall shortly burst forth. I am subject to corruption: but thou shalt deliver me from corruption: for thou hast delivered me from all evils. Thou hast created me: How then can the workmanship of thy hands be dissolved? Thou hast redeemed me from all mine enemies.

1. Cor. I. 30

How

How then can death have rule over me? Thou hast bestowed thy body and bloud, & all that thou hadst, yea even thy self for my salvation: How then shall death withhold them, which thou hast redeemed with so precious a ranfome? Thou, Lord Jesus, art righteousness it self: So then my finnes cannot prevail against thee. Thou art life it self, and the resurrection: So then my death cannot prevail against thee. Thou art God: Therefore Satan cannot prevail against thee. Thou hast given me the earnest of thy Spirit: in that do I glorie, in that do I triumph, and am fully perswaded, without doubting, that I shall be admitted to the marriage of the lambe. Most deare bridegroom, thou art my wedding garment, which I put on in baptisme: thou shalt cover my nakednesse, neither will I sow the supplement of my righteousness to this most precious and beautiful garment. What is mans righteousness, but the cloth of a filthy woman? How then can I dare to patch that most precious garment of Christs righteousness with

2. Cor. 1. 22.
Rev. 19. 7.
Gal. 3. 27.
Isa. 64. 6.

B 2 this

this abominable ragge? In this garment will I appeare before thy face in judgement, when thou shalt judge
 Act. 17. 31. the world in righteousness and equitie: In this garment will I appeare before thy face in the kingdom of heaven: This garment shall cover my confusion and reproach that no man remember it any more forever: there shall I appeare glorious and holy in thy sight: And this my flesh, this my body shall be arrayed with beatificall glory, which glory shall be everlasting, and without end. Come Lord Jesus, and whose ever loveth thee let him say, *Come.*

Meditat. VI.

Consolation for the penitent, from the crosse of Christ, gathered chiefly out of Anselm.

*Christs crosse my crown I do esteem,
 What's ever heathen men do deem.*

Bernard.

ALl the glory of the godly consists in the ignominie of the Lords passion: All the rest of the godly consists in the wounds of our Saviour.

Saviour, our life in his death, our glory in his exaltation. How great is thy mercy, O heavenly Father and Almighty God! Of my self I could offend thee, but of my self I could not appease thee: Thou therefore in Christ dost reconcile me unto thee.

Behold therefore, holy God, the *Anselm.*
holy pledge of his flesh, and forgive the guiltinesse of my flesh: Have respect unto what thy Sonne hath suffered for me, and forget what thy wicked servant hath done against thee: My flesh doth provoke thee to anger: Let the flesh of Christ, I beseech thee, move thee to mercy. It is much that my wickednesse hath deserved: but it is much more that the holines of my redeemer hath merited. Great is my unrighteousnes, but much more great is the righteousness of my redeemer. For as much as God is higher then man, so much is my wickednesse lower then his goodness, both in qualitie and quantitie. I am wholly thine by condition, grant also that by love I may be wholly thine. Thou that makest me to ask, make me also to receive, Thou *Matt. 7. 7.*

Mat. 7.7.

that grantest unto me *to seek*, grant unto me also *to finde*; Thou that teachest me *to knock*, open unto me when I knock. To desire, I have from thee: Let me have from thee also

Philip. 2.13

obtain. *To will*, I have from thee. Let me have from thee *to do* also. Holy God, just Judge! If my sinnes be concealed, they are incurable: if they be seen, they are detestable: they do burn me with grief, and do much more terrifie me with fear. Do not withhold, I pray thee, thy true mercy where thou findest so true misery. Great is the sinne which thou findest here, but let thy grace be greater and more plentifull. Holy Father, power not I beseech thee thy wrath upon me, seeing that thou hast smitten the Sonne for me.

O holy Jesus, deliver me from the wrath of God, thou that didst take it upon thy self for my sake upon the crosse. O holy Spirit, protect me by thy consolation against the wrath of God, thou that in the gospel hast declared mercie to the contrite and penitent. O holy God and just Judge, I finde no place to flie unto from thy presence.

presence of thy wrath: *If I ascend up* Psal. 139. 8
into heaven, thou art there: If I de-

scend into the deep, behold thou art

there also: If I take the wings of the

morning, and dwell in the utmost

parts of the sea, there also shall thy

hand lead me, and thy right hand lay

hold on me: Unto Christ therefore will

I flie, and hide my self in his wounds.

O mercifull God, behold the body

of thy Sonne wounded in every part,

and look not upon the wounds of

my sins. Let the blond of thy Sonne

wash me from all my spots. Heare

his most ardent prayers offered unto

thee for the salvation of the elect. O

holy God and just judge, my life

Anselm.

affrights me: for if it be exactly ex-

amined, it is either sinne, or barren-

nesse: And if there seem to be any

fruit in it, it is either counterfeit, or

imperfect, or some wayes corrupted;

so that it cannot please thee, yea it

must needs displease thee. Truly, all

my life is either sinfull and damna-

ble, or unfruitfull and contemptible.

But why should I separate unfruitfull

and damnable? Certainly, if it be un-

fruitfull, it is damnable: for every

Mat. 3. 10. *tree that bringeth not forth good fruit, is hewen down and cast into the fire.* Not onely the tree that bringeth forth ill fruit is cast into the fire, but that also which bringeth forth no fruit. The goats affright me, for they

Mat. 25. 41. were set on the left hand of the judge, not because they did any evil, but because they did no good. To the hungry they gave no meat: To the thirsty they gave no drink. Therefore thou withered and unfruitfull tree, which hast deserved everlasting fire, what wilt thou answer in that day when thou shalt give account for all the time spent in this life even to the twinckling of an eye? An hair shall not perish from thy head, nor a moment from time. O the straits! On this side shall be thy sinnes accusing: On that side justice terrifying: Underneath thee the horrible pit of hell gaping: Above thee the angry judge condemning: Within thee thy conscience burning: Without thee the world flaming: *The just man shall scarce be saved:* Whither then shall the sinner thus taken unawares betake himself?

himself? To lie hid, it is impossible:
To appeare, it is intolerable.

From whence then shall I seek *Bernard*.
for the salvation of my soul? from
whom shall I seek counsel? Who is
he that is called the Angel of great
counsel? It is Jesus: He is the Judge
between whose hands I tremble.
Fear not then, O my soul, be com-
forted, despair not: Hope in him
whom thou fearest, betake thy self
unto him from whom thou hast fled.
O Jesus Christ, for this thy names
sake do unto me according to thy
name. Look upon me miserable
man, that call upon thy name: If
thou receive me into the most ample
bosome of thy mercy, thou shalt no
whit be straited. It is true, O Lord,
my conscience hath deserved damna-
tion, and my repentance is not suf-
ficient for satisfaction: But it is most
certain, that thy mercy is greater
then my offence. *In thee, O Lord, Psal. 31. 1.*
do I put my trust, let me never be
confounded.

Meditar. VII.

Of the fruit of the Lords Passion.

*My hope on Christ is fixed sure,
Who wounded was my wounds to cure.*

*Bernard upon
the Pas-
sion.*

AS often as I think of the Lords passion, I presume much of the love of God and the forgivenesse of my sinnes. He bowes down his head to kisse me : He stretcheth forth his armes to embrace me : He openeth his hands to give unto me : He openeth his side that I may see his heart flaming with love : He is lifted up from the earth that he may draw us unto him: his wounds are blew with grief, and shining with love : Therefore by the opening of his wounds we ought to enter into the secrets of his heart. With him there is most plenteous redemption, because his blood distilled not down drop by drop, but flowed down most plentifully from five parts of his body : As the grape cast into the winepresse is squeezed, & powreth forth liquor on every side : So the flesh of Christ be-
ing

Bernard.

ing pressed with the waight of Gods
anger, and our sinnes, doth on every
side powre forth the liquor of bloud.
When Abraham would have offered
his sonne for a sacrifice, the Lord
said: *Now I know of a truth that thou* Gen. 22. 12.
lovest me: Do thou likewise acknow-
ledge the infinite love of the eternall
Father, in that he would *deliver his* John 3. 16.
only begotten Sonne to death for us:
He loved us when we were his ene- Rom. 5. 10.
mies: And can he forget us when we
are reconciled unto him by the death
of his Sonne? Can he forget the pre-
cious bloud of his Sonne, when as he
relleth the teares and the steps of the psal. 56. 8.
godly? Can Christ in his life forget
those, for whom he was willing to
undergo death? Can he in the time of
his glory forget those, for whom he
suffered so great torments? Consider *Luther.*
thou faithful soul, the manifold fruits
of the Lords passion. Christ powred
forth for us a bloody sweat, that in
the agonie of death a cold sweat
might not oppresse us. It was his
pleasure to wastle with death, that
we might not faint in the agonie of
death. It was his will to suffer most
grievous.

grievous anxietie and sorrow even unto death, that he might make us partakers of everlasting joy in the heavens. He would be betrayed with a kisse, which is a signe of friendship and good will, that he might blot out the sinne by the which Satan betrayed our first parents under the colour of friendship: He would be apprehended and bound by the Jews, that he might set us at liberty which were bound in the chain of our finnes, and subject to be cast into everlasting damnation. He would begin his passion in the garden, that he might purge away sinne which took its beginning in the garden of paradise: He would be comforted by an angel, that he might make us angels fellows in the heavens. He was forsaken of his own disciples, that he might glew unto himself us, who had most shamefully revolted from God. Before the Councel he was accused by false witnesses, that Satan might not accuse us by the law of God. He was condemned on earth, that we might be absolved in heaven. He that committed no sinne was speech-

speechlesse, that we might not in the day of judgement be stricken dumbe by reason of our finnes. He was willing to be buffeted, that we might be freed from the sting of conscience and buffetings of Satan: He suffered himself to be mocked, that we might insult over Satan the insulter: His face was covered, that he might remove from us the vail of sinne by which we were hindred that we could not behold the face of God, as being involved in damnable ignorance: He would be disrobed, that he might restore unto us the robe of innocencie, which we had lost by sinne: He was pricked with thorns, that he might cure the compunctions of our hearts: He underwent the burden of the crosse, that he might take from us the burden of everlasting punishment: *He cryed* Mar. 27. 46. *out that he was forsaken of God*, that he might purchase for us an everlasting habitation with God: He thirsted on the crosse, that he might merit for us the dew of Gods grace, and free us from everlasting thirst: He would be scorched in the fire of Gods

Gods anger, that he might free us from the fire of hell. He stood as guiltie, that he might absolve us. He was condemned, that we might be delivered from condemnation. He was scourged by the hands of the unrighteous, that he might free us from the scourges of the diuel. He cried out for grief, that he might preserve us from everlasting exclamation. He powred forth teares, that he might wipe away teares from our eyes. He died, that we might live. He felt the pains of hell, that we might never feel them. He was humbled, that so he might cure our sinfull tumour. He was crowned with thorns, that he might merit for us a celestial crown. He suffered of all, that he might save all. His eyes were darkened in death, that we might live in the light of celestial glory. He suffered ignominie and reproaches, that we might heare the angels sing chearfully in heaven. Despair not then, O faithfull soul: An infinite good was offended by thy sinnes, and an infinite price is payd for them: Thou shouldest have been condemned

condemned for thy finnes: But the Sonne of God took upon him the finnes of the whole world, and was condemned for them. Thou deservedst to be punished for thy finnes: But God hath punished them already in his Sonne. The wounds of thy finnes are great: But the balsame of Christs blood is more pretious, and of vertue to cure them. Moses pronounceth thee cursed, because thou hast not kept all that was wrote in the book of the law: But Christ was made the curse for thee. In the court of heaven there is an hand-writing against thee: But Christ hath cancelled that with his blood. Let thy passion therefore, O Christ, be my last refuge!

Deut. 27. 26

Col. 2. 14

Meditat. VIII.

Of the certaintie of our salvation.

*My hope shall never be confounded,
Because my hope on Christ is grounded.*

VVHy art thou troubled, O my soul, and why dost thou still doubt of the mercy of God? Remember

Pfal. 139. 15 member thy Creatour: Who created thee without thee? *Who formed thy body in secret in the lower parts of the earth?* Who took care of thee when thou wast not? will not he have care of thee, now he hath made thee after his own image? I am the creature of God, to the Creatour do I convert my self: Though my nature be infected by the diuel, though

Luk. 10. 30. it be wounded by theeves, that is, by my sinnes, yet my Creatour li- veth: He which made me, can also renew me: He which created me without any evil, can take all evil from me, whatsoever hath entred in- to me by the suggestion of the di- vel, by *Adams* prevarication, by my own action, yea though it hath over- run my whole substance: Therefore my Creatour can reform me, if so be that it stands with his good pleasure and will: And certainly he will, for who ever hated his own workman- ship? Are we not before him like clay in the hands of the potter? If he had hated me, certainly he would never have created me, when I was no-

1. Tim. 3. 10 thing. *He is the Saviour of all men,*
but

but especially of them that beleve.

He created me wonderfully, but he redeemed me more wonderfully: It *Bernard.*

never appeared more plainly that he loved us, then in his wounds and passion. Surely he is truly beloved, for *Clem. Alex.*

whose sake the onely begotten Sonne of God is sent from the bosome of his

Father: If thou didst not desire my salvation, Lord Jesus, why didst thou

descend from heaven? But thou didst descend upon earth, to die on the

cross. God to redeem a servant *spa. Rom. 8.32.*

~~red was his only Sonne.~~ Therefore as-

suredly; God loveth man with a wonderfull love, seeing that he hath

delivered up his Sonne to be afflicted, slain, and crucified for the redem-

ption of man. Very deare, and very *1. Pet. 1. 18.*

great was the price of our redemption: Therefore great and deare is the

mercy of our Redeemer. It might seem to some that God loves his a-

adopted sonnes, as dearely as his one-ly begotten Sonne: For that on which

we bestow any thing, is dearer then that which we bestow: That he might

make us his adopted sonnes, he spared not his naturall & coessentiall Sonne:

It

Joh. 14. 2.

It is no wonder then if he hath prepared for us mansions in his heavenly house, seeing that he hath given us his own Sonne, in whom is the fulnes of the divinitie. Certainly, where there is the fulnesse of the divinitie, there is also the fulnesse of life and glory everlasting: But if he in Christ hath given unto us the fulnesse of life everlasting, how shall he deny unto us a little particle thereof? Assuredly our heavenly Father loveth us his adopted sonnes with exceeding great love, seeing he hath delivered up his onely begotten Sonne for us. Assuredly, the Sonne embraceth us with exceeding great love, seeing that he hath delivered up himself for us. To make us rich, he endured extream povertie: for he *had not where to lay his head*. To make us the sonnes of God, he is made man: neither doth he neglect us now, having finished the work of our redemption, but *still* *intercedeth for us*, sitting at the right hand of the divine Majestic. What thing is there necessary for my salvation which he shall not obtain, seeing that he hath bestowed himself

Mat. 8. 20.

Rom 8. 34.

to merit salvation for me? What will the Father deny unto his Sonne who *became obedient unto him, unto* Philip. 2.8. *death, even the death of the crosse?*

What will the Father deny unto his Sonne, seeing that long ago he hath accepted the price of our redemption payd by him? Let my sinnes accuse me, yet in this my Mediatour do I trust: He which excuseth me, is greater then he that accuseth me: Let my weaknesse affright me, yet in his strength will I glory: Let Satan accuse me, if my Mediatour excuse me: Let heaven and earth accuse me, and my iniquities prove me guilty, it is sufficient for me that the Creatour of heaven and earth, and righteousness it self doth interceed for me: The Bernard. sufficiencie of my merit is to know that my merit is not sufficient: It shall be sufficient for me to have him propitious, against whom onely I have sinned: Whatsoever he hath decreed not to impute, shall be as if it had not been: Neither doth it trouble me that my sinnes are both grievous and divers, and often repeated: For if I were not burthened with

Anſline.

Mar. 9. 12.

Mar. 1. 21.

1. Cor. 1. 30.

with finnes, what need I deſire his
righteouſneſſe? If I had no diſeaſe,
what need I implore the help of the
phyſician? He is the Phyſician, he is
the Saviour, he is righteouſneſſe it
ſelf, he cannot deny himſelf: I am
ſick, I am condemned, I am a ſinner,
I cannot deny my ſelf. Have mercy
on me, O thou my Phyſician, my Sa-
viour, and my righteouſneſſe! Amen.

Meditat. IX.

That God alone is to be loved.

By love cleave faſt to God above:

For nought on earth deſerves thy love.

Anſelm.

RAiſe up thy ſelf, O faithfull ſoul,
and love that chief good in
whom are all goods, without whom
there is no other true good. No crea-
ture can ſatiſfie our deſire, becauſe no
creature is perfectly good, but onely
good by participation. Some cur-
rent of good doth deſcend upon the
creature from the Creatour, but the
fountain is ſtill in God: Why there-
fore ſhould we forſake the fountain,
and follow the current? All good in
the

the creatures, is but the image of that perfect good which is in God, yea which is God: Why therefore should we lay hold on the image, and let go the thing it self? *Noahs* Gen.8.9. *dove could not finde on the moveable waters where her foot might rest:* Even so our soul amongst all sublimarie things cannot finde ought which can fully satisfie her desire, by reason of their inconstancie and frailtie. Doth not he wrong himself which loveth any thing unworthy of his love? Now the soul of man is more noble then all the creatures, because it was redeemed by the passion and death of God: Why therefore should it love the creatures? Is it not contrary to that majestie unto which God hath exalted the Saints? Whatsoever we love, we love either for power, or wisdom, or beauty: And what is more powerfull then God? what is more wise then God? what is more beautifull then God? All the power of earthly kingdomes is from him, and under him: All the wisdom of men compared with the wisdom of God is foolishnesse: All the

the beantie of the creatures compared with the beauty of God, is deformitie. If some powerfull king should treat by messengers with a virgin of mean rank and condition concerning marriage : should she not do foolishly in neglecting the king, and settling her affection upon the messengers the kings servants? So God by the beauty of all the creatures desires to call us unto him, & invite us to love him: why therefore should our soul, which Christ would have to be his spouse, cleave unto the creatures the messengers of this spirituall marriage? The creatures themselves cry, Why do ye cleave unto us? why do ye place the end of your desire in us? We cannot satiate your appetite: Come ye rather to the creatour of us both. From the creatures we can expect no reciprocall love: The creatures did not begin first to love us: **I. Joh. 4. 16.** But God, who is love it self, cannot but love those that love him: Yea he prevents our desires and our love, by loving us first: How greatly then is God to be loved, who in the first place hath loved us so greatly? He loved

loved us when as yet we were not :
For it was the love of God that we
came into this world. *He loved us* Rom. 5.10.
when we were his enemies : For it

was his mercy .and his love that he
sent his Sonne to be our redeemer. He
loved us when we were fallen into
sin: For it is his love that he doth not
presently deliver us to death in our
sinnes, but still expects our conver-
sion. It is his love that beyond our
merits, yea contrary to our merits,
he translateth us to the celestiall pa-
laces. Without the love of God thou
canst never come to the saving
knowledge of God : without the
love of God all knowledge is un-
profitable, yea hurtfull : Wherefore
love exceedeth the knowledge of all
mysteries, because this may be in the
divels, but that cannot be but in the
godly. Why is the divel most unhap-
py? Because he cannot love the chief-
est good. Contrariwise, why is God
most happy and blessed ? Because he
loveth all things, because he is de-
lighted in all his works. Why is not
our love of God perfect in this life?
Because the measure of our love is ac-
cording

1. Cor. 13.
12.

According to the measure of our knowledge. *Now in this life we know him in part, and in a glasse*: In the life to come we shall be perfectly blessed because we shall perfectly love God. We shall perfectly love God, because we shall perfectly know him. No man can hope to have the perfect love of God in the world to come, which beginneth not to love God in this world. The kingdome of God must begin in the heart of man in this life, or else it cannot be consummated in the life to come. Without the love of God there is no desire of eternall life: How then can any be partaker of the chiefest good, which loveth not, which seeketh not, which desireth not? Such as thy love is, such art thou; because thy love transformeth thee into it self. Love is the chiefest couple, because the lover and the thing loved become one. What hath conjoynd the most just God and wretched sinners? What hath conjoynd them being infinitely distant one from the other? Infinite love. And yet that the infinite justice of God might

Savonar.

might not be weakened, the infinite price of Christ interceded. Again, what hath conjoynd together God the Creatour and the faithfull soul created things infinitely distant? Love. In the life which is eternall we shall be joynd to God in the chiefest degree. Why? Because we shall love him in the chiefest degree. Love uniteth and transformeth: If thou lovest carnall things, thou art carnall, If thou lovest the world, thou shalt become worldly: *But flesh and blood* 1. Cor. 15. *cannot enter into the kingdome of* 50. *God.* If thou lovest God and celestiaall things, thou shalt become celestiaall. *Kempis.* The love of God is the chariot of Elias ascending up into heaven. The love of God is the joy of the minde, the paradise of the soul, it excludeth the world, it overcometh the diuel, it shutteth hell, it openeth heaven. The love of God is that seal by which God sealeth the elect and be- *Rev. 7. 3.* *lovers.* God at the last judgement will acknowledge none to be his, but those that are sealed with this seal. For faith it self, the onely instrument of our justification and salvation,

C on,

on, is not true, unlesse it do demonstrate it self by love. There is no true faith, unlesse there be a firm confidence, and there is no confidence without the love of God. That benefit is not acknowledged, for which we do not give thanks; and we do not give thanks to him whom we do not love. If therefore thy faith be true, it will acknowledge the benefit of our redemption wrought by Christ; it will acknowledge, and give thanks; it will give thanks, and love. The love of God is the life and rest of the soul. When the soul departs from the body by death, then the life of the body departeth: When God departs out of the soul by reason of sins, then the life of the soul departeth. Again, God dwells in our hearts by faith, God dwells in the soul by love, because the love of God is diffused in the hearts of the elect by the holy Spirit: There is no tranquillitie to the soul without the love of God. The world and Satan do much disquiet it: But God is the chief rest of the soul. There is no peace of conscience but to those that are justified by faith.

Eph. 3. 17.

Rom. 5. 5.

faith: there is no true love of God but in them that have a filiall confidence in God: Therefore let the love of our selves, the love of the world, the love of the creatures die in us, that the love of God may live in us: Which God beginne in us in this world, and perfect in the world to come!

Meditat. X.

Of our reconciliation with God.

*Fear not my soul, be not dismayd:
For Jesus Christ thy debts hath paid.*

Christ truly took our infirmities, Isa. 53. 4. and bare our griefs and sickness. Mat. 8. 17. for O Lord Jesus! That which in us merited eternall punishment, thou tookest upon thy self; That burthen which would have pressed us down into hell, thou hast undergone: Thou wast wounded for our iniquities, thou wast broken for our sinnes. By the blewnesse of thy wounds are we healed. The Lord hath laid upon thee the iniquities of us all. Surely wonderfull indeed is this change.

Thou takest our finnes upon thy self, and bestowest thy righteousness upon us: Death due unto thee thou undergoest thy self, and conferrest life upon us: I cannot therefore by any means doubt of thy grace, or despair by reason of my finnes. The worst thing that was in us, thou tookest upon thy self: How then canst thou despise that which is the best in us and thine own work, to wit, our soul and body? *Thou wilt*

Psal. 16. 10. not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption: For he is truly sanctified whose finnes are abolished and

Psal. 32. 1. taken away: Blessed is the man whose iniquities are forgiven, and to whom the Lord imputeth not his finnes: How can God impute our finnes to us, when he hath already imputed them to another? For the

Ma. 53. 8. wickednesse of his people he hath smitten his best beloved Sonne: By the knowledge of him therefore he shall justifie many, and shall beare their iniquities. How shall he justifie those that are his? Heare and attend O my soul: He shall save them

them by the knowledge of him, that is, by the saving acknowledgement and firm apprehension by faith of the mercy and grace of God in Christ. *This is life eternall, to know* John 17. 3. *and acknowledge thee alone true God, and Jesus Christ whom thou hast sent.* And therefore if thou shalt *Rom. 10. 9.* *confesse with thy mouth the Lord Jesus, and believe in thy heart that God raised him from the dead, thou shalt be saved.* Faith apprehendeth Christs satisfaction: He bare the iniquities of those that are his, he suffered for the sinnes of many, he interceded for the transgressours. For he should have had very few just, unlesse in mercy he had received sinners. Thou shouldst have had few just, O Jesus, unlesse thou hadst remitted the sinnes of the unjust. How then shall Christ judge according to severitie, the sinnes of the penitent, which he hath taken upon himself? How shall he condemne him that is guiltie of sinne, seeing that he himself was made sinne for us? Will he 2. Cor. 5. 21. *condemne those, whom he calleth his friends? Will he condemne* John. ...

those, for whom he hath intreated.
 Will he condemne those, for whom
 he died? Lift up thy self there-
 fore, O my soul, and forget thy
Ezr. 18.22. finnes, for the Lord hath forgotten
 them. Whom doest thou fear as the
Ps. 101.10. punisher of thy finnes but the Lord,
 who himself made satisfaction for
 thy finnes? If any other had payd
 the price of my redemption, I might
 have doubted whether the just
 Judge would accept of that satisfac-
 tion: If a man, or an angel had sa-
 tisfied for my finnes, yet still there
 might be a doubt, whether the price
 of redemption were sufficient: But
 now there is no place for doubt.
 How can it be that he will not ac-
 cept of that price which he hath
 payd himself? How can that choo-
 se but be sufficient, which is from God
 himself? **Why art thou troubled**
Ps. 25.10. *O my soul?* **All the wayes of God**
Ps. 119.137. *are mercy and truth: Just is the*
Lord, and just are his judgements:
Ps. 42.5. *Why art thou troubled O my soul?*
Let the mercy of God raise thee up
Let the justice of God also raise thee
up. For if God be just, for one of-
 fence

sence he will not exact double satisfaction. For our finnes he hath smitten his Sonne: How then can he smite us his servants for them? How can he punish our finnes in us, which he hath already punished in his Sonne?

The truth of the Lord endureth for ever: As I live, saith the Lord, I Psal. 117. 2.
Eze. 33. 11.

will not the death of a sinner, but rather that he turn from his wickedness and live. Come unto me all ye Mat. 11. 28.

that labour and are heavy laden, and I will refresh you, saith our Saviour.

Shall we make God a liar, and labour by the weight of our finnes to beare down his mercy? To make Austine.

God a liar, and to deny his mercy, is a greater sinne then all the finnes of the whole world: and therefore Judas sinned more in despairing, then the Jews in crucifying Christ. *But*

rather where sinne hath abounded, Rom. 5. 20.

there also grace hath abounded much more, and overweigheth our finnes by infinite degrees. For finnes are but the finnes of men; but grace is the grace of God: Sinnes are temporall; but the grace of our Lord is from eternitie to eternitie. Satisfa-

tion hath been made for our finnes,
and the grace of God is repaired by
the death of Christ, and is establish-
ed for ever: unto which I betake my
self as a devout supplicant.

Meditat. IIII.

Of the satisfaction for our finnes.

*The death of Christ is life to thee,
If thou a Christian truly be.*

Mat. II. 28.

Come unto me all ye that labour
and are heavy laden, and I will
refresh you: they are the words of
our Saviour. It is true indeed, Lord
Jesus, I am burthened over much,
and I sigh under the weight of my
sinne: But I make haste unto thee the
fountain of living water. Come un-
to me, Lord Jesus, that so I may
come unto thee: I come unto thee,
Lord, because thou first camest unto
me: I come unto thee, Lord Jesus,
and with anxietie I desire thee, for I
finde no goodnesse in my self. But if
I found any goodnesse in my self, I
should not with such anxietie desire
thee. True, Lord Jesus! *I labour and*

unhappy laden; neither can I com-
 pare my self with any of the saints,
 or penitent sinners, unless it be with
 the thief upon the crosse. Lord have
 mercy upon me; thou which hadst
 mercy on the thief upon the crosse. I
 have lived wickedly, I have lived in
 sinne, but I desire to die the death of
 the holy and righteous. But holi-
 nesse and righteousness are farre from
 my heart: Therefore to thy holinesse
 and righteousness do I fly. Let thy
 soule, Lord Jesus, succour me; let it
 succour me; seeing that thou laydest
 it down for a price of redemption
 for many! Let thy most sacred body Mat 20. 19.
 which was afflicted with rods, spit-
 tings, buffetings and thorns; and
 fastned to the crosse for me, see that
 thou succour me! Let thy sacred and holy
 blood, O Jesus, let that blood suc- Joh. 19. 34.
 cour me, which ranne out of thy
 side at thy death and passion, which
cleanseth us from all our finnes! 1. John 1. 9.
 Let thy most holy divinitie succour
 me, thy divinitie which upheld thy
 humanitie at thy passion, which also
 resting and not shewing it self, the
 great myserie of our redemption

was finished, which added infinite strength & weight unto thy passion

Act. 20. 28. *Inasmuch that God by his own blood hath purchased unto himself me miserable man.* Let thy wounds succour me, in which all my cure consisteth!

Let thy most holy passion succour me! Let thy merit succour me, as being my last refuge, and a remedie against my sinnes! For in that thou sufferedst, thou sufferedst for me: Therefore in that thou meritedst, thou meritedst for me and for mine

Rom. 5. 8. *unworthinesse: Therefore God commendeth his love toward us,* and

proveth it by a testimonie surpassing the understanding of all men, yea of the angels themselves, in that Christ

IO *died for us when as yet we were sinners and the enemies of God.* What

can choose but admire this? Who can choose but be astonished at it? The

Sonne of God intreated by no man

was hated of all men, in great mercy

intreated for us who were sinners

and his enemies: Neither intreated

only, but also satisfied Gods justice

for us, by his most poore nativité

by his most holy life, by his most

bitter

bitter passion, by his most cruell death. O Lord Jesus! Thou that intreatedst for me, sufferedst for me, and diedst for me, before I could desire thy merit and passion, or move thee by my prayers to pay the ranfome for me, how canst thou cast me away from thy face? How canst thou deny unto me the fruit of thy most holy passion, when as now *out of the deeps I cry unto thee*, and beg the fruit of thy merit with teares and sighs? I was an enemy by nature when thou diedst for me: but I am made by grace thy friend, thy brother, and thy sonne. Thou heardst an enemy before he prayed unto thee, and how canst thou despise thy friend which comes unto thee with prayers and teares? *Thou wilt not cast out him that cometh unto thee*, because thy word is truth. Thou hast spoken unto us in spirit and truth, and we have received from thee *the words of eternall life*. Attend and raise up thy self, O my soul: Before, we were sinners by nature; but now, we are just by grace: Before, we were enemies; but now, we are friends and kins-

Psal. 130.

John 6. 37.

68.

kinsfolks: Before, our help was in the death of Christ; but now, it is in Christ his life; Before, we were dead in sinnes; but now, we are quickened

Ephes. 2. 4. in Christ: Oh the exceeding love of God, *wherewith he loved us!* Oh the superabundant riches of his grace, whereby he hath in heaven pro-

Dulk. 1. 78. vided a place for us! Oh the tender mercie of our God, *wheraby the day*

spring from on high hath visited us! But if the death of Christ hath brought unto us righteousness and life, what shall his life do? If our Saviour dying payd the price unto his Father, what shall he do now being alive and interceding for us?

For Christ liveth and dwells in our heart, if the remembrance of his most holy merit live and flourish in it. Draw me, Lord Jesus, that I may possesse in the truth of the thing, that which here I expect by the firmnesse of hope! Let thy servant, I pray thee, be with thee, and let him be-

John 17. 24. *hold the glory which the Father hath given to thee, and let him inhabit the mansion which thou hast prepared in*

John 14. 2. *thy Fathers house! Blessed are they*

that dwell in thy house, O Lord!
They shall praise thee for ever and ever. Psal. 84. 4.

Meditat. XII.

Of the nature and properties of true
faith.

Faith is not faith, or if it be,

Faith is but dead, wants charitie.

O Thou beloved soul consider the power of faith, and give thanks unto God who is the onely giver thereof: It is faith alone that doth in such manner ingraft us into Christ, that as vine-branches do draw their sappe from the vine, so we also from him do draw life, righteousness, and salvation. Adam fell from the grace of God, and lost the divine image by his incredulitie: But we are again received to grace, and the image of God begins to be renewed in us by faith. By faith Christ becomes ours, and dwells in us: And where Christ is, there is the grace of God: And where the grace of God is, there is the inheritance of eternall life.

- Heb. 11. 4. life. *By faith Abel offered unto God a greater sacrifice then Cain: So by faith we offer unto God spiritmall sacrifices, that is, the fruit of our lips.*
- Heb. 13. 15. *By faith Enoch was translated.*
- Heb. 11. 5. *So faith takes us from the society of men, and makes us have our conversation in heaven, yea whiles we are here upon earth. Christ even now dwells in us, we have already eternal life in us, but it is hid.*
- Heb. 11. 7. *By faith Noah prepared the ark: So we by faith do enter into the church, in which our souls are preserved, when all others perish in the vast sea of this world.*
- 8 *By faith Abraham left the idolatrous land: So by faith we go out of this world, leaving our parents, brethren, and kinsfolks, and cleave unto Christ, who calleth us by his word.*
- 9 *By faith Abraham went into a strange countrey in expectation of the promised land: So we by faith do*
- Revel. 21. 2. *look for the celestiall Jerusalem which God hath prepared in the heavens.*
- Psal. 39. 12. *We are strangers and pilgrims in this world, and travell by faith unto a celestiall countrey.*
- Heb. 11. 11. *By faith Sarah conceived her sonne Isaac.*

Inberold age: So we being spiritu-
 ally dead, have received by faith
 strength to conceive Christ spiritu-
 ally. For as Christ was once concei-
 ved in the sanctified wombe of the
 virgin *Mary*: So in the faithfull soul,
 which hath kept it self pure from the
 contagion of the world, he is every
 day spiritually born. *By faith Abra-*
ham offered up Isaac: So also we by
 faith do spiritually mortifie and sa-
 crifice our own will, which is the
 beloved sonne of our soul: For *he*
which will follow Christ must deny Mar. 16. 24.
himself, that is, renounce his own
 will, his own honour, and the love of
 himself. *By faith Isaac blessed Jacob*: Heb. 11. 20.
 So we by faith are made partakers
 of all divine benedictions: For *in the* Gen. 22. 18.
seed of Abraham, that is, in Christ,
 all nations shall be blessed. *By faith* Heb. 11. 22.
Joseph prophesied of the Israelites
going out of Egypt, and gave com-
mandment concerning his bones: So
 we by faith expect an egressse out of
 the spirituall Egypt of this world,
 and a blessed resurrection of the bo-
 dy. *By faith Moses was preserved*
for three moneths: So faith hideth

17.

23.

- us from the tyrannie of Satan, until at length we be brought into Gods royall palace, and be adopted spirituall kings. By faith *Moses chose rather to suffer affliction with the people of God, then to live in the glory of Egypt*: So faith begets in us the contempt of glory, honour, riches, and the pleasures of this world, and excites in us the desire of the kingdom of heaven. By faith we choose rather the ignominie of Christ, than the treasures of this world. By faith
25. *Moses left Egypt, and feared not the kings anger*: So faith doth animate and confirm us, that we are not terrified by the threats of the tyrants of this world, but rather obey the call of God with a couragious and constant minde: By faith *Israel celebrated the Passeover*: So also we by faith do celebrate a Passeover. Christ was sacrificed for our Paschall lamb, John 6. 55. whose flesh is meat indeed; and whose blood is drink indeed: By Heb. 11. 29. faith the Israelites passed through the red sea: So we by faith do passe through the sea of this world. By Josh. 6. 20. faith the walls of Jericho fell: So we

by faith destroy all the munitions of Satan. *By faith Rahab was saved:* So Heb. 11. 31. in the universall destruction of this world, by faith we shall be saved from destruction. *By faith* the Fathers *overcame kingdoms, stopt the mouths of lions, and quenched the force of fire:* So we by faith destroy the kingdome of Satan, escape the treacheries and rage of the infernall lion, and are delivered from the scorching of hell fire.

33.

But faith is not a naked opinion, and profession, but a true and lively apprehension of Christ propounded to us in the gospel, a full perswasion of the grace of God, the confident rest of our soul, and peace which relies onely upon the merit of Christ. This faith is begotten of the seed of Gods word: For faith and the Spirit are one, and the word is the coach by which the holy Spirit is brought unto us. The fruit doth follow the nature of the seed: Faith is a divine fruit: Therefore the seed must be divine, and that is, *The word*. As in the creation light was made by the word of God: For God said, *Let there*

Gen. 1. 14. *there be light, and there was light*

So the light of faith ariseth from the
 Psal. 36. 9. *light of the word of God: In the*

light shall we see light, saith the Psalmist. Seeing faith doth joyn us unto Christ, seeing it makes us one with him, therefore it is the mother of all vertues in us. Where there is faith there is Christ; where Christ is, there is an holy life; to wit, true humilitie, true gentlenesse, true love. Christ and the holy Spirit are not severed: where the holy Spirit is, there is true holinesse: Therefore where there is not an holy life, there is not the sanctifying Spirit. And where there is not the Spirit, neither is there Christ; where there is not Christ, neither is there faith.

John 15. 4. Whatsoever branch doth not suck its life and nourishment from the vine, is not to be judged a part of the vine: So neither are we yet joyed to Christ by faith, unlessse we suck our life and nourishment from him. Faith is a kinde of spiritual light: For our hearts are enlightened by faith: Therefore it spreads abroad the rayes of good works: But when

the rayes of spirituall life are not,
there is not yet the true light of faith.
Bad works are the works of dark-
nesse: But faith is light: And *what* 2. Cor. 6. 14
communion is there between light
and darknesse? Bad works are the
seed of Satan: But faith is the seed of
Christ: And *what communion is there* 2. Cor. 6. 15
between Christ and Satan? By faith
our hearts are purified: But how can
there be any inward puritie in the
heart, when the words are impure,
and the outward works appeare im-
pure? *Faith is the victorie which* 1. Joh. 5. 4.
overcometh the world: And how can
there be true faith there, where the
flesh overcometh the Spirit, and
leadeth it as it were captive? By faith
we have Christ, and in Christ eter-
nall life: But no impenitent sinner
that persevereth in his sinnes, can be
partaker of eternall life: How then
can he be partaker of Christ? How
can he be partaker of faith? Kindle
in us, O Christ, the light of true faith,
that by faith we may obtain eter-
nall salvation.

Meditat. XIII.

Of the spirituall wedlock of Christ
and the Soul.

*Christ is by marriage knit to thee,
If thou to him by sanctific.*

- Hose. 2. 19. **I** Will betroth thee unto me for ever, saith Christ unto the faithfull soul: Christ therefore would be present at the marriage which was celebrated in Cana of Galilee, to shew that he came into the world to spirituall marriages. Rejoyce in the Lord with gladnesse, and leap, thou faithfull soul, for joy in thy God, who hath clothed thee with the garments of salvation, and compassed thee about with the robes of righteousness, like a spouse adorned with jewells and bracelets. Rejoyce for the honour of the bridegroom, Rejoyce for the beautie of the bridegroom, Rejoyce for the love of the bridegroom. His honour is the greatest that can be.
- Rom 9. 5. For he is true God blessed for ever. How great then is the dignitie of this creature, I mean the faithfull soul, seeing

Anslime.

seeing the Creator himself is willing
 to betroth her unto himself! His
 beauty is the greatest that can be:
 For he is beautifull above the formes
 of men; for they saw the glory of
 him, as the glory of the onely begot- John 1. 14.
 ten of the Father: his face shined like Mat. 17. 2.
 the sunne, and his garments were
 white as snow. His lips were full of Psal. 45. 3.
 grace, and he was crowned with glory Psal. 8. 5;
 and honour. How great then is his
 mercy, that he being the chiefeft
 beauty, doth vouchsafe to choose the
 soul of man to be his spouse, whereas
 it is defiled with the stains of sinne!
 On the bridegrooms part there is the
 greatest majestic: On the spouses
 part there is the greatest infirmitie.
 On the bridegrooms part there is
 the greatest beauty: On the spouses
 part there is the greatest deformitie.
 And yet farre greater is the love of
 the bridegroom towards the spouse,
 then of the spouse towards the bride-
 groom, whose honour and whose
 beauty doth so farre excell: Behold *Anselm.*
 thou faithfull soul, behold the infi-
 nite love of the bridegroom! It was
 his love that drew him down from
 heaven

Meditat. XIII.

Of the spirituall wedlock of Christ
and the Soul.

*Christ is by marriage knit to thee,
If thou to him by sanctitie.*

- Hose. 2. 19. **I** Will betroth thee unto me for ever, saith Christ unto the faithful soul: Christ therefore would be present at the marriage which was celebrated in Cana of Galilee, to shew that he came into the world to spirituall marriages. Rejoyce in the Lord with gladnesse, and leap, thou faithful soul, for joy in thy God, who hath clothed thee with the garments of salvation, and compassed thee about with the robes of righteousness, like a spouse adorned with jewells and bracelets. Rejoyce for the honour of the bridegroom, Rejoyce for the beautie of the bridegroom, Rejoyce for the love of the bridegroom. His honour is the greatest that can be:
- Rom 9. 5. For he is true God blessed for ever: How great then is the dignitie of this creature, I mean the faithfull soul, seeing

seeing the Creator himself is willing
 to betroth her unto himself! His
 beauty is the greatest that can be:
 For he is beautifull above the formes
 of men, for they saw the glory of
 him, *as the glory of the onely begot-* John 1. 14.
ten of the Father: his face shined like Mat. 17. 2.
the sunne; and his garments were
white as snow. His lips were full of Psal. 45. 3.
grace, and he was crowned with glory Psal. 8. 5;
and honour. How great then is his
 mercy, that he being the chiefeft
 beauty, doth vouchsafe to choose the
 soul of man to be his spouse, whereas
 it is defiled with the stains of sinne!
 On the bridegrooms part there is the
 greatest majestic: On the spouses
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 On the bridegrooms part there is
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 And yet farre greater is the love of
 the bridegroom towards the spouse,
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 groom, whose honour and whose
 beauty doth so farre excell: Behold *Anselm.*
 thou faithfull soul, behold the infi-
 nite love of the bridegroom! It was
 his love that drew him down from
 heaven

heaven unto the earth: It was his love that bound him to a pillar: It was his love that fastned him to the crosse: It was his love that enclosed him in the grave: It was his love that descended into hell. What could make him to do all these things? Surely, it was his love towards his spouse. But our hearts are stony, and heavier then lead, if the bond of great love cannot draw us unto God, whereas it hath drawn God unto us.

Ezec. 16. 21. *Naked* was his spouse, and being naked could not be admitted into the royall palace of the heavenly

Isa. 61. 10. King: And *he hath clothed her with the garments of righteousness and salvation*, whereas she lay enwrapped and involved in the foule coat of her finnes, and the most filthy rag

Rev. 19. 8. of iniquitie; *He hath granted unto her to be arrayed in fine linen, clean and white: the fine linen is the righteousness of Saints*: That garment is

Gen. 29. 27. the righteousness which was obtained by the death and passion of the bridegroom himself. *Jacob laboured fourteen yeares to obtain Rachel to be his wife: But Christ for*

thirty

thirty foure yeares almost endured
hunger, thirst, cold, povertie, igno-
minie, reproaches, bonds, whips, the
bitternesse of gall, and death upon
the crosse, to purchase unto himself
the faithfull soul to be his spouse.

Sampson went down and chose out *Judg. 14. 1*
of the Philistines, which were ad-
judged to destruction, a wife unto
himself: The Sonne of God came
down and chose unto himself a
spouse out of men that were con-
demned and subject to eternall
death. The whole stock of the spouse
was at enmitie with the heavenly
Father, and he by his most bitter
passion hath reconciled it unto his
father. The spouse was prostrate up-
on the face of the earth, and polluted *Ezec. 16. 12*
in her own blond: But he hath wash-
ed her with the water of bapisme,
and cleansed her with a most holy
laver: He hath cleansed the blond of
his spouse with his own blond: For
the blond of the Sonne of God doth *1 Joh. 7.*
cleanso us from all our sinnes. The
spouse was deformed: But he hath
anointed her with the oyl of grace *Ezec. 16. 9.*
and mercy. The spouse was not ho-
nourably

II.

Tertul.

Eze. 16. 19

Augustine

Anselm

nourably apparelled, but he hath
bracelets and earrings upon her: he
hath adorned her with virtues and
divers gifts of the holy Spirit. The
spouse was very poore and had no
pledge to give unto him: Therefore
hath he left unto her the pledge of the
Spirit, & received from her the pledge
of his flesh, and hath carried it up
into heaven. The spouse was hungry
But he hath given unto her *fine flower*
and honey and oyl to eat: He doth
feed her with his flesh and blood un-
to eternall life. The spouse is disobe-
dient, and often breaketh her mar-
riage-faith, she committeth fornication
with the world and with the devil,
and yet the bridegroom out of
his infinite love doth receive her
again into favour, as often as she re-
turneth unto him by true repentance.
Acknowledge and confesse, thou
faithfull soul, these so many and so
great arguments of his infinite love.
Love, thou faithfull soul, the love of
him that for love of thee descended
into the wombe of the virgin: We
must love him that delivered up him-
self for us, so much more then our
selves,

selves, by How much he is greater
 then us: Let us make our whole life
 comfortable unto him, who for the
 love of us made himself wholly con-
 formable unto us. He is justly to be
 accounted most unthankfull, who lo-
 vern not again him of whom he was
 first beloved! How greatly therefore
 ought we to love him, who for the
 love of us, did as it were forget his
 own majestie. Happy soul, which by
 the bond of this spirituall marriage
 is joynd unto Christ! She doth safe-
 ly and confidently apply unto her
 self all the benefits of Christ: even as
 in another case, by wedlock the wife
 doth shine glorious by the reflexion
 of the husbands rayes upon her.
 Now by faith alone are we made
 partakers of this blessed and spiritu-
 all marriage, as it is written: *I will* Hose. 2.19.
betroth thee unto me in faith: Faith
 doth ingraft us into Christ, as a John 15. 5.
 branch into the spirituall vine, that
 we may suck our life and nourish-
 ment from him. And as they which
 are joynd in marriage are no more Mar. 19. 6.
two, but one flesh: So they which by
 faith are joynd unto the Lord be- 1. Cor. 6. 17.

D

come

- come one spirit with him, because
 Ephe. 3.17. *Christ by faith dwelleth in our*
 Gal. 5.6. *hearts: And this faith if it be true, it*
worketh by love. As in the old Testa-
 ment the priests were compelled to
 Lev. 21.13. *marrie virgins:* So the celestia-
 priest doth spiritually couple unto
 himself such a virgin as doth keep
 her self pure and undefiled from the
 embracements of the diuel, the
 world, and her own flesh. Vouch-
 safe, O Christ, at length to admit us
 Rev. 19.7. *unto the marriage of the Lambe.*
 Amen.
-

Meditat. XIII.

Of the mystery of Christs incarna-
 tion.

*Admire, my soul, the mysterie
 Of Iesus Christs nativitie.*

Gal. 4.5.

LEt us withdraw our mindes a-
 while from these temporall
 things, and let us contemplate the
 mysterie of the Lords nativitie. The
 Sonne of God came down from hea-
 ven unto us, that *we might obtain the*
adoption of sonnes. God is made man,
 that

that man may be made partaker of
 divine grace and nature. About the 1. Pet. 1. 20.
 evening of this world would Christ
 be born; to shew that the benefits of
 his incarnation concern not this life,
 but that which is everlasting. In the
 time of *Augustus* the peacemaker Luk. 2. 1.
 would he be born; because he made
 peace between God and man. In the
 time of Israels servitude would he be
 born; because he is the redeemer and
 deliverer of his people. Under the
 reigne of a forein king would he
 be born; because his *kingdome* was Joh. 18. 36.
not of this world. He is born of a vir-
 gin, to signifie that he is not concei-
 ved or born, but in the hearts of those
 that are spirituall virgins, that is,
 whose mindes adhere not unto the
 world and the diuel, but unto God
 in one spirit. His birth was pure and
 holy; to sanctifie our impure and
 polluted nativitie. He is born of a *Yertue.*
 virgin betrothed to an husband, to
 honour matrimony, which was Gods
 institution. He is born in the dark-
 nesse of the night; because he was the
 true light which illuminateth the
 darknesse of the world. He is laid in a
 manger,

Luk. 2.7.

manger, because he is the true food of our souls. He is born betwixt an ox and an ass, that men which were become like unto the beasts, might be restored to their former dignity.

Mat. 2.1.

He is *born in Bethlehem*, that is, in the house of bread, because he brought with him most plentiful food of divine benefits. He is the first and onely begotten of his mother upon earth, because he was according to his divine nature the first and onely begotten of his Father in heaven.

2 Cor. 8.9.

He is born *poor and needy*, to purchase for us celestial riches. He is born in a stable, to bring us to his royall palace which is in heaven.

Luk. 2.9.

From *heaven* is sent the messenger of this so great a benefit, because no man on earth understood the greatness thereof. And further it was meet that the messenger of celestial

13.

gifts should be celestial. The *armies* of the *angels* rejoyce, because we are

8.

by the incarnation of the Son made partakers of their happiness. To the *shepherds* first is declared this so great a miracle, because the true shepherd of our souls came to bring back

back the lost sheep into the way. To the ignoble and those that were despised is the matter of so great joy declared, because no man can partake thereof, unless he become vile in his own eyes. To them that watch over their flocks is this nativitie declared, because they onely whose hearts do watch unto God, and not they that lie snoring in their sinnes, are made partakers of so great a gift. The *quire of heaven*, which was made sorrowfull for the sinne of our first father, doth now sing and rejoyce. The brightnesse and glory of that Lord and King appeareth now in the heavens, whose lowlinesse men despised here on earth. The angel sayes unto them, *Fear not*, because he was born, who would quite take away all cause of fear. Joy was declared from heaven, because the author and giver of joy was born. Joy is commanded, because enmitie between God and man, the cause of all sorrow, is removed. *Glory in the highest is rendred unto God*, which our first father, by his unlawfull transgression of the commandment,

13.

10.

14.

would have taken away. True peace is obtained by his nativity; because before, men were enemies unto God; before, their own conscience was their adversary; before, they were at dissension one with another. True

14.

peace is restored to the *earth*, because he is overcome which held us ca-

15.

pative. *Let us go with the shepherds to Christs manger*, that is, to the church, and in his *swadling cloiber*, that is, in the sacred scriptures shall we finde the infant enwrapped. Let

19.

us with *Marie* the holy mother of our Lord, *keep the words* of so great a myserie, and let us every day recal them to our memory. Let us follow

13.

with our voice the *angels* which sing before us, and let us render unto God due thanks for so great a benefit. Let us rejoyce and be glad with all the heavenly armie. For if the angels do so greatly rejoyce for our sake: How much more ought we to rejoyce, seeing *unto us* he is *born* and *given*? If the Israelites did lift up their voices with jublie when the ark of the covenant was brought unto them, which was but a figure and

Isa. 9. 6.

2. Sa. 6. 15.

shadow

shadow of the Lords incarnation:
How much more ought we to re-
joyce, unto whom the Lord himself
is come, and hath taken our flesh up-
on him? If *Abraham rejoiced when* John 8. 56.
he saw the day of the Lord; when the
Lord, in an *humane shape* assumed Gen. 18. 2.
for a time, appeared unto him: What
should we do now Christ hath cou-
pled unto himself our nature by an
everlasting and inviolable covenant?
Let us admire here the infinite good-
ness of God, who himself would de-
scend unto us, seeing that we could
not ascend unto him. Let us admire
the infinite power of God, who of
two things most distant, I mean the
divine and humane nature, could
make one, so nearely; that one and
the same should be God and man.
Let us admire the infinite wisdom
of God, who could finde out means
to work our salvation, when men
and angels saw no means. An infinite
good was offended; and an infinite
satisfaction was required: Man had
offended God; of man was satisfa-
ction required: But by man neither
could an infinite satisfaction be

Anselm.

made, neither could Gods justice be satisfied without an infinite price. Therefore God was made man, that both he which had sinned might satisfie, and he which was infinite might pay an infinite price. Let us admire this wonderfull temper of Gods justice and mercy, which no creature could finde before God did manifest it, and none could fully perceive after it was made manifest. Let us admire these things, and not curiously pry into them: Let us desire to look in, though we cannot conceive all: Let us rather confesse our ignorance, then deny Gods omnipotence.

Meditat. XV.

Of the saving fruit of the Incarnation.

*Christ was conceiv'd in Virgins wombe,
That thou might'st sonne of God become.*

Luk. 2. 10.

I Bring you tidings of great joy, saith the angel at our Saviours nativitie: Of great joy indeed, that is, such as passeth mans understanding. It was a very great evil, that we
were

were held captive under the wrath of God, under the power of the diuel, and under eternall damnation: But it was yet greater, because men either knew it not, or else did neglect it. But now, great joy is declared unto us, because he that delivereth us from all evils, is come into the world: He is come, a physician to the sick, *Hugo.* a redeemer to the captives, the way to the wanderers, life to them that were dead, and salvation to them that were condemned. As *Moses* was sent *Exod. 3. 10.* from the Lord to deliver the people of *Israel* from the servitude of *Egypt*: So *Christ* was sent from his Father to redeem all mankind from the diuels slavery. As the *dove* after the drying up of the waters of the deluge, brought an olive branch into the ark of *Noah*: So *Christ* came into the world, to preach peace and the reconciliation of man with God. Therefore we have cause to rejoyce, and conceive great things of the mercy of God. He which loved us *Rom. 5. 10.* so, *loving his enemies*, that he did vouchsafe to assume our nature to be united to his divinitie, what will he

Anselm.

made, neither could Gods justice be satisfied without an infinite price. Therefore God was made man, that both he which had sinned might satisfie, and he which was infinite might pay an infinite price. Let us admire this wonderfull temper of Gods justice and mercy, which no creature could finde before God did manifest it, and none could fully perceive after it was made manifest. Let us admire these things, and not curiously pry into them: Let us desire to look in, though we cannot conceive all: Let us rather confesse our ignorance, then deny Gods omnipotence.

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 the drying up of the waters of the
 deluge, brought an olive branch into *Gen. 8. 11.*
 the ark of *Noah*: So *Christ* came in-
 to the world, to preach peace and
 the reconciliation of man with God.
 Therefore we have cause to rejoyce,
 and conceive great things of the
 mercy of God. He which loved us *Rom. 5. 10.*
 so, being his enemies, that he did
 vouchsafe to assume our nature to be
 united to his divinitie, what will he

deny unto us being joyned unto him
 Ephe. 5. 39. by participation of our flesh? *Who*
everbated his own flesh? How then
 can that chief and infinite mercy re-
 pell us from him, being now made
 partakers of his nature? Who can in
 words expresse, or in thought con-
 ceive the greatnesse of this mysterie?
 Here is the greatest sublimitie, and
 the greatest humilitie; the greatest
 power, and the greatest infirmitie; the
 greatest majestie, and the greatest
 frailtie: What is higher then God,
 and lower then man? What is more
 powerfull then God, and weaker
 then man? What is more glorious
 then God, and more frail then man?
 But that chief power found out
 means to conjoyn these, seeing that
 the chief justice did necessarily re-
 quire such a conjunction. Who also
 can conceive the greatnesse of this
 mysterie? An equivalent and infinite
 price was required for the sinne of
 man, because man had turned him-
 self away from the infinite good
 which is God. But what could be
 equivalent to the infinite God?
 Therefore infinite justice it self take

Anselm.

as it were of himself an equivalent price : and God the Creatour suffers in the flesh, that the flesh of the creature should not suffer for ever. An infinite goodnesse was offended, and none could intercede but a mediator of infinite power: And what is infinite, but God? Therefore God *2. Cor. 5. 19* himself reconciled the world unto himself, God himself became mediator, God himself redeemed man- *Act. 20. 28.* kinds by his own blood. Who can conceive the greatnesse of this mystery? The chief Creatour was offended, and the creature sought not with care to appease him, and to be reconciled unto him: So he which was offended, assumes the flesh of the creature, and becomes Reconciliatour. Man had forsaken God, and turned away himself unto the divel the enemy of God : and he that was forsaken makes diligent inquisition after the forsaker, and invites him most bountifully to come again unto him. Man had departed from that infinite good, and fallen into an infinite evil: And that same infinite good, by giving an infinite price of redemption, delivered

delivered the creature from that infinite evil. Is not this infinite mercy farre exceeding all the infinite understanding and thought of man? Our nature is become more glorious by Christ, then it was dishonoured by Adams sinne. We have received more in Christ, then we lost in A-

Rom. 5. 20. *dams: Where sinne did abound, Gods*

grace did superabound. In Adam we lost our innocency, in Christ we have received perfect righteousness. Let others admire Gods power: But his divine mercy is yet more to be admired: although power and mercy in God are equall, for both are infinite. Let others admire our creation: But I had rather admire our redemption: although creation and redemption are both acts of infinite power. It was a great thing to create man, having deserved nothing: for as yet he had no being: But it seems yet to be greater, to take upon him to satisfie for the debt of man, and to redeem him when he deserved evil. It was a wonderfull thing that our flesh and our bones were formed by God,

Gen. 2. 2. 7

God

God would become *flesh of our flesh*, Eph. 5.30.
and *bone of our bones*. Be thankfull,
O my soul, unto God, who created
thee when thou wast not, who re-
deemed thee when for sinne thou
wast condemned, and who hath pre-
pared for thee, if by faith thou ad-
here unto Christ, the joyes of heaven.

Meditat. XVI.

Of the spirituall refection of the
godly.

*Christ unto thee, if thou art his,
Both light, and food, and medicine is.*

OUr most bountifull God hath
prepared a great feast: but Mat. 22.4.
hearts that be hungry must be
brought unto it. He that tasteth not,
feeleth not the sweetnesse of the hea-
venly feast: and he which hungrith
not, tasteth not. To beleve on
Christ, is to come to his heavenly
feast: But no man can beleve un-
lesse he confesse his sinnes with con-
trition, and repent him of the same.
Contrition is the spirituall hunger of
the soul, and faith is the spirituall
feeding.

- feeding. To the Israelites God gave
 Exo. 16. 15. *Manna* in the wilderness, being the
 Psal. 78. 24. *bread of Angels*: In this feast of the
 25. new Testament God giveth unto us
 the heavenly Manna, that is, his
 grace and forgiveness of sinnes, yet
 his Sonne, the Lord of the angels:
 John 6. 51. Christ is that *spirituall bread which*
came down from heaven to give life
 Luk. 15. 16. *unto the world*. He that is full with
the husks of the swine, that is, with
 the delights of this world, desires
 not that sweetness. The outward
 man perceiveth not what is sweet
 unto the inward. God gives his Man-
 na in the wilderness, that is, where
 all earthly meat, and all earthly con-
 solation is taken from the soul. He
 Luk. 14. 20. *which had married a wife, refused to*
come: But the chaste virgins, that is,
 those souls which neither cleave un-
 to the diuel by sinnes, nor to the
 world by delights, do come unto
 2. Cor. 11. 2. this feast. *I have espoused you, as a*
chaste virgin, to one husband, saith
 the Apostle. Our soul must not com-
 mit spirituall adultery, that so God
 may contract spirituall marriage
 Luk. 14. 18. with her. *He which had a desire to*

go see his field, refused to come: They which love the pleasures of this world, come not unto the sweetnesse of the heavenly feast. The desire is the foot of the soul: Our soul comes not to this mysticall feast, unlesse it desires; and it cannot desire the heavenly sweetnesse, if it be full with this worldly comfort. When the rich young man heard that for Christ he should forsake his riches, unto which his soul did cleave, *he went* Mat. 19. 22. *away sorrowfull.* Christ the celestially *Elisba poureth not the oyl of cele-* 2. Kings 4. *stiall sweetnesse but into vessels* 4. *which are empty.* The love of God enters not into the soul, unlesse self-love and the love of the world first go forth. *Where our treasure is, there* Mat. 6. 31. *will our heart be also:* If thou makest the world thy treasure, thy heart will be on the world. Love *Savanar.* hath force to unite: If thou lovest earth, thou art united to earth. Love hath force to alter and change: If thou lovest the world, thou shalt become worldly. They which *buy* Luk. 14. 19. *oxen*, and are negotiating, come not unto Christ: They *which set their* Psal. 62. 10. *hearts*

hearts upon riches, desire not the heavenly riches. Earthly riches by a kinde of false shew of sufficiency satisfie the desire of the soul, that she may not seek after her true sufficiency in God, which onely doth fully satiate the appetite. All earthly riches consist in the creatures, in silver, gold, building, ground, cattell: but no creature doth fully satisfie the soul, because she is more excellent then all the creatures; for they were all made for her use. How insufficient the creatures are to satiate and fulfill our desires, it appeareth at death, when all creatures forsake us. It is wonderfull that we should so firmly stick unto the creatures, when as they stick unto us so weakly and unconstantly. Adam when he turned away from the consolation of God, and sought delight in the tree of the knowledge of good and evil, was driven out of Paradise: Our soul, if it turn away from God unto the creatures, is deprived of celestial comfort, and is quite driven away from the tree of life. But what remains unto them that neglect this feast?

Gen. 3. 6.

feast? *The world passeth away*, and 1 Joh. 2. 17.
 so do all they that cleave unto it:
 The creatures passe away, and all
 they that put their trust in them. Our
 heavenly Father sweareth, that they
 which professe oxen, fields, & wives,
 that is, any earthly things whatsoe-
 ver, before the sweetie of the
 heavenly feast, *shall never taste of his* Luk. 14. 24.
supper. After supper there is no fur-
 ther provision of meat made: and,
 if we neglect Christ, there is no o-
 ther remedie left for us. Those con-
 temners shall be punished with eter-
 nall famine, and live in eternall dark-
 nesse. They which would not heare
 Christ thus inviting them, *Come ye* Mat. 11. 28.
to me all ye that labour and are hea-
vy laden, shall heare him at length
 denouncing, *Go ye cursed into ever-* Mat. 25. 41;
lasting fire. The Sodomites were
consumed with fire, because being Gen. 19. 24;
 called to this feast by the preaching
 of Lot, they would not come. The
 fire of Gods wrath, which lasteth
 for ever, shall consume them who
 being called by the gospel have de-
 spised this feast. At the coming of
 the *bridegroom*, the *virgins* that Mat. 25. 8.
 had

10.
Granat.

Rev. 3. 20.

*had no oyl in their lamps, staying too long, were shut out: So they whose hearts in this world are not filled with the oyl of the holy Spirit, shall not be admitted by Christ to the participation of joy, but they shall have the gate of indulgence, the gate of mercy, the gate of consolation, the gate of hope, the gate of grace, and the gate of good works shut against them. Christ hath yet an inward kinde of calling; and happy is he that heares it! Christ often *knocks at the gate* of our hearts by holy desires, devout sighes, and pious cogitations; and happy is he that openeth unto him! As soon as thou feelest in thy heart any holy desire of heavenly grace, assure thy self that Christ knocks at thy heart: Let him in, lest he passe by, and afterwards shut the gate of his mercy against thee. As soon as thou feelest in thy heart any spark of godly meditations, perswade thy self that it was kindled by the heart of divine love, that is, of the holy Spirit, cherish and nourish it, that it may grow to be a fire of love:*

1 Thes. 5. 19 *Take heed that thou quench not the Spirit,*

Spirit, and hinder the work of the Lord. *He that destroyeth the temple of the Lord, shall feel his severe judgement*: Our heart is the temple of the Lord: And he destroyeth it, whosoever refuseth to give place to the holy Spirit inwardly calling by the word. In the old Testament the prophets could heare the Lord speaking inwardly: In the new Testament all the true godly do feel those inward motions of the holy Spirit drawing them. Blessed are they which heare and follow! 1. Cor. 3. 17.

Meditat. XVII.

Of the fruits of baptisme.

*If thou polluted art with sin,
The fountain's open, enter in.*

Remember, thou faithfull soul, the grace of God conferred upon thee in the saving laver of baptisme. Baptisme is the *laver of regeneration*: Therefore he that is dipped in the laver of baptisme, is no longer altogether carnall as before: But because he is *born of God by wa-* Titus 3. 5.
John 3. 5.
ter

Rom. 8. 14. *by and the Spirit; therefore, he is al-
so the Sonne of God; and because a
sonne, therefore an heire also of eter-
nall happinesse. As the eternall Fa-
ther at the baptisme of Christ utter-*

Mar. 3. 17. *ed this voice, This is my beloved
Sonne: so all those that beleove and
are baptized, he adopteth to be his
sonnes. As at the baptisme of Christ
the holy Ghost appeared in the
shape of a dove: So also is he present
at our baptisme, and gives force unto
it: yea he is conferred by baptisme
upon the beleevers, and effects in
them new motions, that they be-*

Mar. 10. 16. *come wise as serpents, and innocent
as doves. As it was at the creation,*

Gen. 1. 2. *of the Lord moved upon the waters,
and gave a vitall force unto them: So
also in the water of baptisme the ho-
ly Ghost is present, and makes it a
saving means of our regeneration.
Christ himself our Saviour would be
baptized, that he might leave a testi-
monie, that by baptisme we are
made his members. Oftentimes me-
dicines are applyed to the head to
heal*

heal some other parts of the body:
 Christ is our spirituall head; he re-
 ceived the medicine of baptisme for
 the heal his mysticall body. God in
 the old Testament made a covenant Gen. 17. 11.
 with his people by circumcision: So
 by baptisme in the new Testament
 we are received into the covenant of
 God. Baptisme succeeded in the
 place of circumcision: He therefore
 that is in the covenant of God, need
 not be afraid of the devils accusati-
 on. In baptisme we put on Christ: Gal. 3. 27.
 And from hence it is that the Saints
 are said to have made their robes Rev. 7. 14.
 white in the blood of the Lambe.
 Christs perfect righteousness is that
 beautiful robe: whosoever there-
 fore hath put on this robe, let him not
 fear the stains of sinne. There was a
 pool in Jerusalem about the sheep-
 market, into which at a certain time
 the angel of the Lord descended John 5. 4;
 and troubled it, and he that first de-
 scended into it after the troubling of
 the water, was cured of what disease
 soever. The water of baptisme is
 that pool, which healeth us of every
 disease of sinne, when the holy Spirit
 descends

descends into it, and troubles it with the blood of Christ, who was made a sacrifice for us: In like manner in time past the sacrifices were washed in that pool at Jerusalem.

As at the baptism of Christ *the* *heavens were opened*: So also at our baptism the gate of heaven is opened unto us. At the baptism of Christ all the holy and sacred Trinitie was present: And so likewise at our baptism: And so by the word of promise, which is annexed unto the element of water, faith receiveth the grace of the Father adopting, the merit of the Sonne cleansing, and the efficacie of the holy Ghost regenerating. *Pharaoh and all his host was drowned in the red sea*; the Israelites passed through safe and sound: So in baptism all the host of vices is drowned; and the faithfull safely attain to the inheritance of the kingdom of heaven. Therefore also is baptism that *sea of glasse* which *John* saw: Through it as through a kinde of glasse the brightnesse of the sunne of righteousness enters into our mindes. And that sea was before the

Mar. 3. 16.

Luther.

Exo. 14. 27.

Rev. 4. 6.

the throne of the Lambe: The church
is the throne of the Lambe, in which
onely the grace of holy baptisme is
to be had. The prophet *Ezekiel* *Eze. 47. 1.*
saw waters going out of the temple,
which did quicken and heal all: In
the spirituall temple of God, that is,
in the church, the saving waters of
baptisme do yet spring forth, *into* *Mic. 7. 19.*
the profunditie whereof our finnes
are thrown: Whosoever come unto
it shall be healed and live. Baptisme
is the spirituall floud in which all
flesh of sinne is drowned. The im-
pure crow goes forth like the diuel:
But the dove like the holy Ghost
flies and brings the olive branch,
that is, peace and tranquillitie unto
our mindes. Remember therefore,
thou faithfull soul, the greatnesse of
the grace of God conferred upon
thee in baptisme, and render due
thanks unto him.

The more plentifull grace is con-
ferred upon us in baptisme, the more
diligent must we be in the custodie
of the gifts conferred. *We are buried* *Rom. 6. 4.*
with Christ by baptisme: Therefore
as Christ was raised up from the
dead

dead unto the glory of his Father: So
let us walk in newnesse of life. *We*

*John 5. 14. are made whole, let us sinne no more,
lest a worse thing happen unto us.*

We have put on the most precious
robe of Christs righteousness: There-
fore let us not defile it with the filth
of sinne. Our old man is crucified and
dead in baptisme: Let the new man
therefore live in us. We are regene-

*Eph. 4. 23. rated and renewed in the spirit of our
mindes by Baptisme: Therefore let
not the flesh domineere over the spi-*

*rit. 2. Cor. 5. 17. rit. Old things are past: Behold all
things are become new:* Let not

therefore the oldnes of the flesh, pre-
vail against the newnesse of the spirit.

We are made the sonnes of God by
spirituall regeneration: Let us there-

fore live as it becometh the sonnes
of such a Father. We are made the

temple of the holy Ghost: Let us
therefore prepare a thankfull seat for

such a guest. We are received into
Gods covenant: Let us take heed

therefore that we do not serve un-
der the diuel, and so fall from the

covenant of grace: Effect in us all
these things O blessed Trinitie in U-

nitie!

nigh! Thou that hast given us such
grace in baptisme, give us also the
grace to persevere in it.

*Read at S. James
ad clausum.*
Meditat. XVIII.

Of the saving participation of the Feby
body and blood of Christ. 1872.

He that doth eat and drink by faith
Christ's flesh and blood, salvation hath.

HE that eateth my flesh, and John 6.54.
drinketh my blood, shall live for
ever saith Christ. Exceeding great
was the bounty and goodnesse of
our Saviour, in that he did not onely
assume our flesh, and exalt it to
his throne of celestiall glory, but al-
so feedeth us with his body and
blood unto eternall life. Oh the sa-
ving delicacies of the soul! Oh the
heavenly and angelicall food to be
desired! Although the angels did de- 1. Pet. 1.12.
sire to look into this mysterie, yet he
did not asseme the nature of the an- Heb. 2.16.
gels, but the seed of Abraham. Our
Saviour is nearer unto us, then unto
E the

dead unto the glory of his Father: So let us walk in newnesse of life. We

John 5. 14. *are made whole, let us sinne no more, lest a worse thing happen unto us.*

We have put on the most precious robe of Christs righteousness: Therefore let us not defile it with the stain of sinne. Our old man is crucified and dead in baptism: Let the new man therefore live in us. We are regene-

Eph. 4. 23. *rated and renewed in the spirit of our mindes by Baptisme: Therefore let*

2. Cor. 5. 17. *not the flesh domineere over the spirit. Old things are past: Behold all things are become new: Let not*

therefore the oldnes of the flesh, prevail against the newnesse of the spirit. We are made the sonnes of God by spirituall regeneration: Let us therefore live as it becometh the sonnes of such a Father. We are made the temple of the holy Ghost: Let us therefore prepare a thankfull seat for such a guest. We are received into Gods covenant: Let us take heed therefore that we do not serve under the diuel, and so fall from the covenant of grace: Effect in us all these things O blessed Trinitie in Unitie!

noble! Thou that hast given us such
grace in baptism, give us also the
grace to persevere in it.

Read at S. James'
Meditat. XVIII. of the saving participation of the
body and blood of Christ. 1872.

Of the saving participation of the
body and blood of Christ.

1872.

He that doth eat and drink by faith
Christ's flesh and blood, shall live for

HE that eateth my flesh, and John 6.54.
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ever, saith Christ. Exceeding great
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ving delicacies of the soul! Oh the

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sire to look into this myserie, yet he
did not assume the nature of the an-

gels, but the seed of Abraham. Our
Saviour is nearer unto us, then unto

1. Pet. 1.12.

Heb. 2.16.

E

the

- the angels : for we have knowledge
 1. Joh. 4. 13. of his love by this; *in that he hath
 given us of his own Spirit ; neither of
 his Spirit onely, but of his body and
 blood : For so saith Truth it self, of
 the bread and wine in the Eucha-*
 Mat. 26. 26. *rist : This is my body ; This is my*
 28. *blood.* How can the Lord forget
 those whom he hath redeemed
 with his body and blood, and whom
 he hath nourished with his body
 and blood? *He that eateth the flesh,*
 Joh. 6. 54. *and drinketh the blood of Christ, re-*
 maineth in Christ, and Christ in him.
 I do not much marvell therefore
 that *the haire of our head are num-*
 Mat. 10. 30. *bred ; that our names are registred*
 Luk. 10. 20. *in heaven ; that we are described in*
 Isa. 49. 16. *the hands of the Lord , and that we*
 Isa. 46. 3. *are carried in his bosome,* seeing that
 we are fed with the body and blood
 of Christ. Without doubt great is
 the dignitie of our souls, seeing
 that they are fed with a price of
 redemption of such value. Great also
 is the dignitie of our bodies, which
 being redeemed, and fed by the body
 of Christ, become the habitacles and
 temples of the holy Ghost, and the
 dwell-

dwelling places of the whole and most holy Trinitie. It cannot be that they should remain in the grave, being fed with the body and bloud of our Lord. This is meat indeed. We eat it: But we change it not into the nature of our body, but are changed into it. We are the members of Christ, and are animated by his Spirit, and fed with his body and bloud. *This is the bread which came down* Joh. 6. 51. *from heaven, and giveth life unto the world: He that eateth thereof shall never hunger. This is the bread of grace and mercy; Of this whosoever eateth, he shall taste and see how* Psal. 34. 8. *sweet the Lord is, and receive of* Joh. 1. 16. *his fulnesse grace for grace. This is* Joh. 6. 50. *the bread of life, not onely the living bread, but the quickning bread: Whosoever eateth thereof, he shall live for ever. This is the bread which* Joh. 6. 52. *came down from heaven; neither is it onely heavenly, but it makes those that eat thereof heavenly: They which eat it savingly in the spirit, shall become heavenly, because they shall not die, but shall be raised again* Joh. 6. 54. *at the last day. They shall be raised*

- again, but not to judgement; because
 he that eateth of this bread cometh
 not into judgement, nor into condem-
 nation; because there is no condem-
 nation to them that are in Christ Je-
 su; but they shall be raised to life
 and salvation. For he that eateth the
 flesh of the Son of man, and drinketh
 his blood, hath life in himself, and
 shall live through Christ. His flesh is
 meat indeed, and his blood is drink
 indeed. Let us be filled therefore
 with the meat, not of our works, but
 of the Lord. Let us be abundantly
 satisfied with the fennelle, not of
 our house, but of the Lord. This is
 the true fountain of life. He that
 shall drink of this water shall never
 thirst; But it shall become in him a
 fountain of water springing up unto
 eternall life. All ye that thirst come
 unto these waters, and ye that have
 no silver, make haste, buy without
 money. Let them that thirst come
 and come thou my soul that art vex-
 ed with the raging heat of sinne.
 But if thou beest destitute of the fil-
 ver of thy merits, make haste the ra-
 ther: If thou hast no merits of thine

own, make haste the more ardently
 to the merits of Christ: Make haste
 therefore, and buy without silver.
 Here is the chamber of Christ and
 the soul, from which let not thy
 sinnes deterre thee, and into which
 let not thy merits enter. For what
 can be our merites? *They lay out their* Isa. 55. 2.
silver and not for bread, they labour
and not for fulnesse. Our labours do
 not satiate, neither is the grace of
 God bought with the silver of our
 merites: Therefore heare o my soul,
 and eat that which is good, and thou
 shalt be delighted with fatnesse. *These* John 6. 63.
words are spirit and life, and the
words of eternall life. The cup of be- I. Cor. 10.
nefaction is the communion of the 15.
bloud of Christ, and the bread which
we break is the participation of the
Lords body. We cleave unto the I. Cor. 6. 17
 Lord: Therefore we are one Spirit
 with him. We are united into him,
 not onely by the communibn of
 nature, but also by the partici-
 pation of his body and bloud. I do
 not therefore say with the Jews, *How* John 6. 52.
can this man give us his flesh to eat?
 But rather cry out, How doth the

Lord distribute unto us his flesh to eat, and his bloud to drink! I do not pry into his power, but do admire his benevolence: I do not examine his majestie, but I reverence his goodnesse: His presence I beleewe, the manner of his presence I know not: I am certainly assured that it is most
 Ephe. 5.30. neare and inward. *We are members of his body: flesh of his flesh, and bone*
 John 6. 56. *of his bones. He dwelleth in us, and we in him.* My soul desireth to dive by cogitation into this most profound abyss: But cannot finde with what words to set forth and declare that goodnesse. And therefore is altogether amazed at the sight of the greatnesse of the grace of the Lord, and the glory of the blessed.

Meditat. XIX.

Of the mysterie of the Lords Supper.

*Be wise: Do not too farre enquire
 'To that thou rather shouldst admire.*

IN the Lords holy Supper there is set before us a mysterie to be trembled

trembled at, and to be adored of us
by all means: There is the treasure,
and treasure of divine grace. We
know that there was a *tree of life* Gen. 2.9.
planted by God, whose fruit might
have conserved our first parents and
their posteritie by the fertilitie and
felicitie thereof. There was also plac-
ed in paradise a *tree of the know-* 9.
ledge of good and evil: But even that
which was appointed by God for
their salvation and life, and for an
exercise of their obedience, became
unto them an occasion of death and
condemnation, whilest they, poore
wretches, obeyed the divels allure-
ments, and their own desires. Here
also is prepared a tree of life, that
sweet wood, *whose leaves are for me-* Eze. 47. 12.
dicine, and whose fruit for meat: The
sweetnesse thereof doth take away
the bitternesse of all evils, yea of
death it self. Unto the Israelites was
given *Manna*, that they might be Exod. 16.
fed with heavenly food: Here is that 15.
true Manna *which came down from* Joh. 6. 51.
heaven to give life unto the world.
This is the heavenly bread, and the
angelicall meat, of which *whosoever* 35.

- Exod. 28. *ver eateth, shall never hunger.* The
 43. Israelites had the ark of the cove-
 nant, and the mercy seat, where they
 Exod 33. 11 might hear the Lord speak face to
 face: Here is the true ark of the co-
 venant, that is, the most sacred body
 Col. 2. 3. of Christ, wherein the treasures of
 all science, knowledge, and wisdom
 are laid up. Here is the true mercy-
 Rom. 3. 25. seat in the blood of Christ, which
 Ephes. 1. 6. makes us to be beloved in the belo-
 ved: neither doth he speak unto us
 onely by his inward consolation,
 but also dwelleth in us: neither doth
 he feed us onely with heavenly Man-
 na, but with himself. Here is the
 Isa. 6. 1. gate of heaven indeed, here is the an-
 gels ladder: For can heaven be grea-
 ter then he that is in heaven? Can
 Gen. 28. 12. heaven be more nearely united unto
 God, then the flesh and humane na-
 ture which he hath assumed? Hea-
 ven indeed is the throne of God: But
 Isa. 11. 2. in the humane nature assumed by
 Col. 2. 9. Christ resteth the holy Spirit. God is
 in heaven: But in Christ dwelleth
 Ambrosi. the fulnesse of the divinitie. Certain-
 ly, this is a great and infallible pledge
 of our salvation. He had no greater
 thing

thing to give unto us: For what is greater then himself? What is so closely united unto him as his humane nature, which is assumed into the fellowship of the most blessed Trinity, and made the treasury of all heavenly goods? What is so nearly conjoynd unto him as flesh and blood? And yet with these most heavenly nourishments doth he refresh us miserable worms, and make us partakers of his nature: And shall not he then make us partakers of his grace? *Who ever hated his own flesh?* Eph. 5. 29.

How can the Lord then despise us whom he feedeth with his own flesh and blood? How can he forget those, unto whom he hath given the pledge of his own body? How can Satan be able to overcome us, seeing that we are fed with heavenly food, that we are not in battell? We are deare unto Christ; because he bought us at so deare a price: We are deare unto Christ; because he feeds us with such deare and precious things: We are deare unto Christ; *because we are his flesh and members.* Eph. 5. 30. This is the onely Panacea of all spirituall diseases, this Ignatius.

Bernard.

is the medicine of immortalitie: For what sinne is there so great, that the sacred flesh of God cannot expiate? What sin is so great, that the quickning flesh of Christ cannot heal? What sinne so mortall, that is not taken away by the death of the Sonne of God? What fiery darts of the diuel can be so deadly, that they cannot be quenched in this fountain of diuine grace? What so great stain of the conscience, that this blood cannot purge? The Lord was present

Exed. 13. 21 to the Israelites *in a cloud, and in fire*: But here is no cloud, but the

Malac. 4. 2 *sunne of righteousness*, the present light of our souls: Here is not fire the fire of Gods fury, but the heat of his love; neither doth he depart from

John 14. 23 us, *but makes his mansion with us*.

Our first parents were *brought into* Gen. 2. 8. *paradise*; that most sweet and fragrant garden, the type of eternall beatitude; that being put in minde of Gods bounty, they might perform due obedience unto their Creatour. Behold! Here is more then paradise in this place. For the creature is filled with the flesh of the Creatour: The

penitent

penitent conscience is cleansed by the bloud of the Sonne of God. By the body of Christ are nourished the members of Christ the head. The faithfull soul is fed with divine and heavenly dainties. The sacred flesh of God, which the angels adore in the unity of person, which the archangels reverence, at which the Powers do tremble, and which the Vertues admire, is our spirituall food. Let Psal. 96. 11. the heavens rejoyce, and let the earth be glad, but much more the faithfull soul, upon whom such and so great benefits are bestowed.

Meditat. XX.

Of serious preparation before we come to the Lords Supper.

*A wedding garment put thou on,
Or keep from this communion.*

Here is no common cheere, nor the feast of some ordinarie king; but here is the holy mysterie of the body and bloud of Christ to be handled.

handled of us : Therefore a due preparation is required, lest we finde death in stead of life, and receive condemnation in stead of mercy. How did that most holy Patriarch so famous for the strength of his faith, how did he fear and tremble when the Sonne of God appeared unto him in the shape of man, and threatned that he would destroy Sodom? Here the Lambe of God is not set before us to look upon, but to be tasted and eaten. *Uzziah* coming inconsiderately unto the ark of the covenant, was by the Lord suddainly smitten with a leprosie : What wonder is it then, if he that eats of this bread, and drinks of this wine unworthily, eateth and drinketh his own condemnation? For here is the true ark of the new covenant, which was prefigured by the old. Now the apostle teacheth true preparation in one word : *Let a man examine himself, and so let him eat of this bread.* Now as all divine examination is to be squared according to the rule of divine scripture, so also is this, which *Paul* requires. Let us therefore consider

Gen. 18. 2.

2. Chro. 26.

16

19

1. Cor. II.

27

29

1. Cor. II.

28

sider in the first place our own infirmities: For what is man? *Dust* and *ashes*. We were made of the earth, we *Gen. 18.27.* live of the earth, and we return to the earth.

What is man? Stinking seed, a sack *Bernard.* of dung, and meat for worms. Man was born to labour, and not to honour. Man is born of a woman, and therefore with guiltinesse: He liveth but a short time, and therefore in fear: He is full of many miseries, and therefore of weeping: many indeed, because both of body and soul. Man knoweth neither his beginning nor his end. We have our being for a while like a fading flower: But this short life hath long sorrows and labours. Let us consider in the second place our unworthinesse: Verily, every creature in respect of the Creatour, is a shadow, a dream, nothing: Therefore man also. But man is unworthy in a greater and more grievous manner: For he offended his Creatour by his sinne. God is just by nature and by essence: Therefore by his nature and by his essence he is offended and displeased with sinne.
What

- Deut. 4.24. What are we stubble to that *consuming fire*? How shall our most filthy deeds appeare? How shall our *iniquities which thou settest before thee, and our errors which thou placest in the light of thy countenance*? God is infinite, and alwayes like himself, of infinite justice and infinite anger: And if in all his works, then certainly in his anger, justice, and revenge God is altogether great
- Rom. 8. 32. and wonderfull. *He that spared not his own Sonne*, will he spare his own workmanship? He that spared not the most holy one, will he spare the wicked servant? God so hateth sinne, that he doth punish it even in the best beloved; as it appeares by Lucifer the prince of the angels. But let not this examination respect us onely, but the blessed bread also, which is the communication of the Lords body: Then shall the true fountain of grace, and the inexhaustible spring of mercy appeare. God cannot altogether neglect us, seeing that he maketh us
- Ephes. 5.29. partakers of his own flesh: *For who ever hated his own flesh?* Therefore this holy banquet shall transform

our souls: This most divine banquet shall make us divine men; untill at length we be made partakers of future happinesse, being made capable *Nazianzen.* of God wholly and onely, and wholly like unto God. What we have here by faith, and in a mysterie; there we shall have in deed, and openly: Yea our bodies have attained to this dignitie, that in them we shall see *God face to face:* I say our bodies, *1 Cor. 13. 12* which are now the temples of the holy Ghost, and are sanctified and quickned by the body and bloud of Christ dwelling in us: This most holy medicine cures all the wounds of sinne: This quickning flesh overcometh all mortall sinne: This is the most holy seal of divine promises, which we may shew before Gods judgement. Having this pledge we may glory, and be secure of eternall life. If Christ his body and bloud be exhibited unto us, assuredly all other benefits by that most holy body and most blessed bloud are prepared for us: How can he that hath given us the greater things, denie us the lesse? *He that hath given his sonne to us,* *John 3. 16.*
how

- Rom. 8. 31. *how shall he not give all other things*
 Rev. 19. 7. *with him? Let the spouse therefore*
be glad and rejoyce; for the time is
at hand when she shall be called to
the marriage of the Lambe: Let her
 Mat. 22. 12. *put on precious apparell, let her put*
on her wedding garment; that she be
not found naked. This garment is
the bridegrooms righteousness, which
we put on in baptisme: But our right-
 Isa. 64. 6. *eousnesse is so farre from being a*
wedding garment, that it is as the
cloth of a menstruous woman. Let us
be afraid therefore to bring the most
filthy and stinking raggs of our
 2. Cor. 5. 3. *works to this nuptiall solemnitie.*
Let the Lord cover us, that we be not
found naked.

Meditat. XXI.
 OF Christs ascension.

Christ is ascended up on high:
And we must up like eagles flie.

Meditate upon thy bridegrooms
 ascension, thou faithfull soul:
 For Christ withdrew his visible pre-
 sence from the faithfull, to exercise
 their

their faith: And *blessed are they that* John 20.29
see not, and yet beleeve. Where our Mat. 6. 21.
treasure is, there let our heart be also:

Christ our treasure is in heaven: Let
our hearts therefore be set upon those Col. 3. 12.

things that are heavenly, and medi-
tate upon the things that be above.

The spouse desires with most earnest
sighs the return of her beloved: So
let the faithfull soul desire the co-
ming of that day, when she shall be
admitted to the marriage of the Revel. 10. 7.

Lambe: Let her put her confidence
in the pledge of the holy Spirit,
which the Lord left unto her at his
departure: Let her put her confidence
in the body and blood of the Lord,
which she receives in the mystrie of
the supper: And let her beleeve that
our bodies which are filled with this
incorruptible food, shall at length be
raised up again. That which we now
beleeve, we shall then see: Our hope
shall then be reall fruition: The Lord
is present unto us here, while we are
on the way, in a strange shape: But in
the mansion of our heavenly coun-
trei we shall behold him and know
him as he is. It was our Saviours
will,

A&. 1. 12.

will, to ascend up *from the mount of Olives*. The olive is a signe of peace and joy: Therefore not without cause did he ascend up from the mount of Olives; because by his passion he hath purchased peace and tranquillity for terrified and amazed consciences. Not without cause did he ascend up from the mount of Olives: For the court of heaven did exceedingly joy to receive him. The mount doth call and invite us to heavenly things: seeing therefore we cannot follow him with our bodily feet, let us follow him with the feet of our holy desires. *Moses* also

Exod. 19. 3.

Joh. 4. 20.

like manner *ascended up unto the Lord in the mount*. The holy patriarchs worshipped in the mount. *Abraham*

Gen. 13. 11.

12.

Abraham made choice of the mount and *Lot* of the plain: Let the faithful soul leave the plain of this world and by holy devotion go up to the heavenly mount: So shall she feel God speaking unto her inwardly, and that most sweetly: So in her prayers may she *worship in spirit*: So shall she be able with *Abraham* to escape the everlasting fire prepared for

Joh. 4. 24.

for the plain of this world. Bethanie signifieth a village of humilitie and affliction, by which we must passe to the kingdome of heaven, even as Christ himself passed from the place of affliction to the joyes of heaven. Till this time heaven was shut, and paradise, which is above, was kept by a flaming sword: But now Christ *Gen. 3. 24.* being conquerour doth set open heaven unto us, to shew us the way into our heavenly countrey, from which we had fallen away. The disciples stood lifting up their eyes, and looking *Act. 1. 11.* towards heaven: So let the true disciples of Christ lift up the eyes of their heart to behold heavenly things. Lord Jesus what a glorious *Granat.* clause followed thy passion! How happle and sudden a change is this! How did I see thee suffering on mount Calvarie, and how do I behold thee now in the mount of Olives! There thou wast alone; here thou art accompanied with many thousands of angels: There thou didst ascend up to the crosse; here thou didst ascend up into heaven in a cloud: There thou wast crucified between
tween

Eph. 5. 23.
30.

Max. of the
Resurrecti-
on.

Eusebius.

tween theeves; here, thou dost rejoyce
amongst the companies of angels.
There, thou wast nailed to the crosse
as a condemned man: here, thou art
at libertie, and dost deliver those that
were condemned: There, dying and
suffering; here, rejoycing and tri-
umphing. *Christ is our head, we are
his members:* Rejoyce therefore and
be glad thou faithfull soule for the
ascension of thy head. The glory of
the head is the glory also of the
members. Where our flesh doth
reigne, there let us beleve that we
shall also reigne: Where our blood
doth rule, let us hope that we shall
also obtain glory: Though our sinnes
do hinder us, yet the communion of
nature doth not repell us: Where the
head is, there shall the other mem-
bers be also: Our head is entred into
heaven: Therefore the members have
just cause to hope for entrance, not
onely so, but that they have posses-
sion there already. Christ descended
from heaven to redeem us; and again
he ascended up into heaven to glori-
fie us. Unto us was he born, for us
did he suffer: For us therefore did he
ascend.

ascend. Our charitie is confirmed by *Bernard.*

Christs passion, our faith by Christs resurrection, our hope by Christs ascension. We must follow Christ our bridegroom not onely with our ardent desires, but also with our good works. Into that city, which is a-
hove, *nothing shall enter that is de-* *Rev. 21. 27.*

filed. In token of this the angels that came from the heavenly Jerusalem appeared in white apparell, by which *Act. 1. 10.* puritie and innocencie is figured.

With the Doctour of humilitie there *Eusebius.*

ascended no pride; with the Authour of goodnesse there ascended no malice; with the Lover of peace there ascended no discord; and with the Sonne of the Virgin there ascended no lust. After the Parent of vertues there ascend no vices; after the Just there ascend no finnes; and after the Physician there can ascend no infirmities. He that desires to see God hereafter face to face, let him here live as in his sight. He that hopes for celestiall things, let him contemne terrestriall. O draw our hearts unto thee, good Jesus!

Meditat. XXII.

An Homilie of the holy Ghost.

*God sealeth by his holy Spirit
As many as shall life inherit.*

Acts 2.4.

Exo. 19. 11.

OUr Lord ascending up into the heavens, and entring into his glory, sent the *holy Ghost* unto the disciples upon the day of Pentecost. As in the old Testament God when he proclaimed the law in *mount Sinai*, came down unto Moses: So when the gospel was by the apostles to be propagated throughout all the world, the holy Ghost came down upon them. There, was thundring and lightning, and the loud sound of the trumper; because the law doth thunder against our disobedience, and makes us subject to Gods indignation: But here, is the sound of a gentle winde; for the preaching of the gospel doth lift up the souls that are cast down: There, was the fear and trembling of all the people; *because the law worketh wrath*: But here, the whole multitude doth flock together

Rom. 4. 15.

together to heare the wonderfull things of God ; for by the gospel we have accesse unto God : There, the Lord descended in fire, but it was in the fire of his wrath and furie, therefore was the mountain moved, and did smoke : But here, the holy Ghost descendeth in the fire of love, so that all the house is not shaken by the wrath of God, but is rather replenished with the glory of the holy Ghost. What wonder is it if the holy Ghost be sent from the court of heaven to sanctifie us, seeing that the Sonne was sent, to redeem us? The passion of Christ had not profited us, unlesse by the gospel it had been preached unto us ; For what use is there of a treasure that is hid? Therefore our most mercifull Father did not onely prepare a great benefit by the passion of his Sonne, but also would have it offered to all the world by sending the holy Ghost. The faithfull mother giveth unto her tender infant both her dugs. God who is faithfull doth send unto us both the Sonne and the holy Ghost. But the holy Ghost came upon the apostles,

Act. 2. 1.

Zec. 12. 10.

apostles, when they were assembled together at prayer *with one accord*. For he is the *Spirit of prayer*, he is obtained by prayer, and he moveth us to pray. Wherefore? Because he is that bond by which our hearts are united with God, as he doth unite the Father with the Sonne, and the Sonne with the Father: For he is the mutuall substance of all love of the Father and the Sonne. This our spirituall conjunction with God is wrought by faith: But faith is the gift of the Spirit. It is obtained by prayer: But true prayer is made in the Spirit. In the temple of Solomon, when incense was offered

1. Kin. 8. 11. unto God, the temple was filled with the glory of the Lord. So if thou offerest unto God the sweet odour of prayers, the holy Ghost shall fill the temple of thy heart with glory. Let us here admire the mercy

Psal. 50. 15. and grace of God: The Father promisethto heare our prayers, the

Rom. 8. 34. Sonne maketh *intercession* for us,

Gal. 4. 6. and the holy Ghost prayeth in us.

Austine. The angels carry our prayers unto God, and the court of heaven is

open

open to receive our prayers. God of his mercy doth give unto us the affect of prayer; because he giveth unto us the spirit of grace and prayer: He giveth unto us also the effect of prayer, because he doth alwayes heare our prayers, if not according to our will, yet according to that which is most profitable for us. The holy Ghost came *when they were all met together with one accord in the same place.* Acts 2.1.
 For he is the spirit of love and concord that joyntly draw us unto Christ by faith, unto God by love, and unto our neighbour by civility. The devil is the author of discord and separation: by our finnes he separates us from God; by hatred, contention, and brawling, he separates men one from another: But the holy Ghost as in Christ he hath conjoyned the divine and humane nature, by his wonderfull *overshadowing*. Luke 1. 35.
 So doth he by his gifts poured upon us, conjoyn men with God, and God with men. As long as the holy Ghost remaineth in man by his grace and gifts, so long doth man remain united to God. As soon as man
 F by

- by sinne falleth from faith and love, and shaketh off the holy Ghost, he is separated from God, and is deprived of that most blessed union. He that hath the holy Ghost hateth not his brother. Why? Because by the Spirit he is made partaker of the mysticall body of Christ, whose members all the godly are: And *who ever hated his own members?* Yea more. He that is governed by the Spirit of the Lord, loveth even his enemies.
- Eph. 5. 29. *Why? Because he that cleaveth unto the Lord, becomes one spirit with him: And God causeth his sunne to rise upon the good and bad. And he telleth nothing which he hath made.*
1. Cor. 6. 17. *He that hath the Spirit of God ready to be servant unto all, he to his power doth good unto all, he is ready for all to make use of, because God is the fountain of all mercy and grace to all. Now the Spirit of God effects in man such motions as he himself is: As the soul gives unto the body life, sense, and motion: So the Spirit makes man spirituall, seasons his minde with divine saltelle, and directs all his members to the*
- Wisd. 11. 24
- Isa. 1. 24

performance of all duties towards God; and towards his neighbour. From heaven came that sound which was the signe of the coming of the holy Ghost: Because the holy Ghost is of an heavenly nature, to wit, of the same nature with the Father and the Sonne; from whom, that is, the Father and the Sonne, he proceedeth from all eternitie. Moreover, he maketh men to think upon heavenly things, & to seek those things which are above. He which cleaveth unto earthly things, and is by his love united unto the world, is not yet made partaker of the heavenly Spirit. He came in the type of breath: *Ambrose.* Because he affordeth unto the afflicted quickning consolation; and because we live according to the flesh by the reciprocall breathing out and taking in of the aeriall spirit. He came under the type of spirit and breath: For he giveth unto us, To live according to our better part. *The* Joh. 3.8, *winde bloweth where it listeth, and thou hearest the sound thereof, but thou knowest not whence it comes, or whither it goes: So is every one that*

is begotten of the Spirit. And it was meet that he should come in the type of breath: Because he proceeded from the Father and the Sonne as one breathing from eternitie. It was a powerfull breath: Because the grace of the holy Ghost comes with power. The holy Ghost moveth the godly, in whom he dwelleth, to that which is good; and so moveth them that they regard neither the threats of tyrants, nor the treacheries of Satan, nor the hatred of the world. He conferreth upon the apostles the gift of tongues: Because their sound was to go into all lands: And is the punishment of pride and rashness: As in the building of the tower of Babel was taken away; and the dispersed nations, by the gift of the holy Ghost, through diverse tongues were gathered together into the unitie of faith. It was meet that he should come in the figure of tongues: Because the men of God did speak as they were inspired by him; Because he spake by the apostles; and because he put the words of God into the mouth of

Psal. 19.4.
Gen. 11.7.

2. Pet. 1. 21.

of the ministers of the church. For
 these so great gifts blessed and prai-
 sed be the holy Ghost together with
 the Father and the Sonne for ever
 and ever!

Meditation. XXIII. Read at S. James'
Of the churches dignitie. ad clorum.

Great is the churches dignitie, March. 1872
which chosen is Christs spouse to be.

Consider, thou devout soul, what
 a great benefit God hath be-
 stowed upon thee, in calling thee to
 the communion of the church. *One Cant. 6. 9.*
is my beloved, saith the Bridegroom
in the Canticles: One indeed; because
there is but one true and orthodox
church, the beloved spouse of Christ.
 Without the body of Christ there is
 not the Spirit of Christ, and *he that* *Rom. 8. 9.*
is not the Spirit of Christ is not
his; and he that is not Christs, can-
 not be made partaker of life everlast-
 ing. All that were without the ark *Gen. 7. 21.*
of Noah did perish in the flood: And
 they that are without the spirituall
 ark of the church, must needs be

Austine.

overwhelmed in everlasting destruction. He shall never have God to be his Father in heaven, that hath not the church for his mother upon earth. Consider, thou devout soul, that every day many thousands of souls descend into hell for this cause, because they are without the bosom of the church. Nature hath not separated thee from them, but only the grace of God that sheweth mercy.

Exo. 10. 21.

When *Egypt* was involved in palpable darknesse, the Israelites onely in light: So in the church onely is the light of divine knowledge. They that are without the church, will passe from the darknesse of ignorance in this present life, to the darknesse of eternall damnation in the life to come. He that is not a part of the militant church, shall never be a part of the church triumphant: For these things following have a necessary conjunction together, that is to say, God, the word, faith, Christ, the church, and life everlasting. The holy church of God is a mother, a virgin, and a spouse. She is a mother

chem.

Because she brings forth spiritual sons

sonnes unto God every day. She is a
 virgin: Because she doth keep her
 self chaste from the embracements
 of the diuel and the world. She is a
 spouse: Because Christ hath betroth-
 ed her unto himself by an everlast-
 ing covenant, and hath given unto
 her the pledge of the Spirit. The
 church is that *ship that carries Christ* Mar. 8.23.
Crysost. up-
on Matth.
 and his disciples, and brings them
 at length to the haven of everlasting
 felicitie: The church sails through
 the sea of this world with a prosper-
 ous course, having the stern of
 faith, God for her pilot, and the
 angels for her rowers, and carrying
 the companies of all the saints: In the
 midst thereof there is erected the sa-
 ving tree of the crosse, upon which
 do hang the sails of evangelicall
 faith, by which she is carried to the
 securitie of eternall rest, by the
 breathing of the holy Ghost. The
 church is that *vineyard* that God Mar. 21.33.
 hath planted in the field of this
 world, which he hath watered with
 his blood, about which he hath set
 an *bedge* of angelicall guard, in Isa. 1.2.
 which he hath made the *winepresse*

of his passion, and gathered out the stones and impediments thereof.

Rev. 12. 1. The church is that *woman clothed with the sunne*: Because she is arrayed with the righteousness of Christ. She treadeth the *moon under her feet*: Because she despiseth earthly things that are subject to sundry changes. Consider, thou devout soul, the exceeding great dignitie of the church, and render due thanks unto God. Great are the benefits which are in the church of God, but all do not meet with them. It is a

Cant. 4. 12. *garden enclosed, and a fountain sealed up*: No man sees the beautie of this enclosed garden, but he that is in it: Neither doth any one know the benefits that are in the church, but he that is himself in it. This

Cant. 1. 5. spouse of Christ is *black without*,
Psal. 45. 13. but *beautifull within*. For *the kings daughter is all glorious within*. This

Matt. 8. 24. *ship is tossed with many tempests of persecutions*: This vineyard being bound doth rise up, and being cut down groweth up. For this *wo-*

Rev. 12. 13. *man the infernall Dragon lieth in wait after diverse manners*. The church

church is a faire *lilie*: But yet among *Cant. 2. 2.*
~~thorns~~. The church is a most beauti- *Ambros.*
 full garden: But when the North
 winds of tribulations doth blow up-
 on it: the spices thereof fall. The
 church is Gods daughter: But she is
 exceedingly hated of the world: She
 looks for an heavenly inheritance:
 and therefore she is compelled to be
 a pilgrim in this world. In this pil-
 grimage she is oppressed, in her pres-
 ence she is silent, in her silence she is
 strong, in her strength she overco-
 meth. The church is a spirituall mo-
 ther: But she is compelled to stand *John 19. 25*
~~under the crosse with Mary the mo-~~
~~ther of Christ~~. The church is a palme-
 tree: Because under the weight of
 tribulations & tentations she grows
 most. Consider thou devout soul, the
 dignitie of the church: And beware
 thou commit nothing to her disho-
 nout. The church is thy mother:
 Take heed therefore that thou con-
 tinue not her voice. She is thy mo-
 ther: Therefore thou must alwayes
 hang upon her breasts. The breasts
 of the church are the Word and the
 Sacraments. The church is a virgin:

If therefore thou art her true spouse, abstain from the worlds embraces. Thou art a member of the virgin the church: See therefore that thou prostitute not the virgins members, and so commit fornication with the diuel, by sinne. The church is the spouse of Christ, and so is every devout soul: Let her beware therefore that she cleave not unto Satan. Thou art the spouse of Christ: See thou loose not the earnest of the holy Spirit which he hath given thee. Thou art the spouse of Christ: Pray continually that the bridegroom would make haste, and lead thee in unto the celestiall marriage. But the bridegroom will come in the night of solicitude: *Watch therefore*, lest when he cometh he finde thee sleeping, and so shut thee out of the gate of eternall salvation. Let the oyl of thy faith shine, lest at the coming of the bridegroom thou beest constrained to desire it in vain. Thou art carried in the ship: See therefore that thou dost not throw thy self headlong into the sea of the world before thou comest to the haven: Thou art carried

Mat. 25. 13.

ried in the ship, pray that thou beest not swallowed up by the tempests of afflictions, and waves of tentations. Thou art called into the Lords vineyard: See that thou labourest stoutly: Think upon the penny, and not upon the dayes labour. Thou art the Lords vineyard: Cast away all unprofitable branches, that is, the unfruitfull works of the flesh, and think the whole time of thy life to be the time of pruning. Thou art a vine-branch in Christ the true vine: See that thou dost remain in him, and bring forth much fruit: Because the heavenly husbandman will take away every branch that bringeth not forth fruit, and purge that which bringeth forth fruit, that it may bring forth more fruit. Thou hast put on Christ by faith, and art clothed with this sunne of righteousness: See then that thou treadest the moon, that is, all earthly things under thy feet: And esteem all other things little worth in respect of eternall goods. O good Jesus, thou that hast brought us into the church militant, bring us at length also into the church triumphant!

Medi-

Matt. 20.1.

John 15. 2.

Gal. 3. 27.

Mal. 4. 2.

Rev. 12. 1.

Meditat. XXIIII.

Of Predestination.

*In Christ we are by God elect,
without Christ God doth all reject.*

O Devout soul, as often as thou wilt meditate upon thy predestination, behold Christ hanging up
 Rom. 4. 25. *on the crosse, dying for the sinnes of the whole world, and rising again for our justification.* Begin from Christ lying in the manger, and so thy disputation of predestination shall proceed orderly. *God elected us before the foundations of the world were laid;* but yet he elected us in Christ. If therefore thou art in Christ by faith, do not doubt but that election belongeth unto thee: If with a firm confidence of heart thou adherest unto Christ, do not doubt but that thou art in the number of the elect. But if thou goest further beyond the limits of the word, and wilt search into the profunditie of predestination, it is greatly to be feared that thou wilt

wilt fall into the profunditie of de-
 speration. Without Christ *God is a* *Dent. 4. 24.*
consuming fire: Take heed therefore
 of coming too neare this fire lest
 thou beest consumed. Without
 Christs satisfaction, God by the
 voice of his law accuseth all, and
 condemneth all: Take heed there-
 fore that thou drawest not the my-
 steric of predestination out of the
 law. Search not into the reasons of
 Gods counsels, lest thy cogitations
 do much seduce thee. *God dwelleth* *1. Tim. 6. 16*
in light that no man can attain unto:
 Presume not therefore to come unto
 rashly: But God hath revealed un-
 to us the light of his gospel; and in
 this thou mayst safely inquire into
 the doctrine of this secret; and in this
 light thou shalt see true light. *Leave* *Psal. 35. 9.*
 the profunditie of this eternall decree
 made from eternitie, and convert thy
 self to the cleareness of the manife-
 station which was made in time. Ju-
 stification made in time is the glasse *Luther.*
 of election made without time. Out
 of the law take notice of the wrath
 of God for sinne; and repent: Out of
 the gospel take notice of the mercy
 of

of God through Christ his merit, and apply that unto thy self by faith: Take notice of the nature of faith, and shew it by thy godly conversation: Take notice of Gods fatherly castigation in crosses, and endure through patience: And then at length begin to handle the doctrine of predestination: This method the apostle teacheth: This method let him that is the apostles disciple, follow. There are three things alwaies to be observed in this myserie: The mercy of God loving us, the merit of Christ suffering for us, and the grace of the holy Ghost by the gospel sanctifying us. Gods mercy is universall; because he loved the whole world, *The earth is full of the Lords mercy*; yet his mercy is greater then heaven and earth: For it is as great as God is: For God is love. He hath witnessed by his word, that he *will not the death of a sinner*: And if this be too little, he hath confirmed it with an oath: If thou canst not beleewe him for his promise, beleewe him for his oath. He is called the *Father of mercies*; because it is his property to spare and

Psal. 33. 5.

Eze. 33. 11.

Hierame. 1

2. Cor. 1. 3.

to have mercy. The cause and origi- Bernard.

nall of shewing mercy, he hath from himself; of condemning and punishing, from another: Inasmuch that it may appeare, that mercy and punishment proceed from him after a farre different manner. The merit of Christ also is universall; because he died for the sinnes of the whole world. What can then more plainly prove his mercy, then that he loved us, when as yet we were not: For it was his love that he created us. Moreover he loved us when we were turned away from him; For he sent his Sonne to be our redeemer. To the sinner adjudged to eternall torments, and not having wherewithall to redeem himself, the Father saith, Take my onely begotten Sonne, and give him for thee. The Sonne himself saith, Take away me, and redeem thy self. Christ Cant. 2. 1. was a flower of the field, not a flower of the garden; because the odour of his grace is not shut up to some few, but laid open to all. Doubt not of the universalitie of Christs merit: Christ suffering, prayed for them that crucified him.

him; and poured forth his blood for them, by whom it was poured forth. The promises of the gospel are universal; because Christ saith unto all,

Mar. I I. 28. *Come unto me all ye that labour.*

Bernard up-
on the
Can.

That which was performed for all, is also offered to all: As farre as thou travellest amongst these goods by the foot of trust and confidence, so much also shalt thou obtain. God denies his grace unto no man, but unto him that thinks himself unworthy of it. Consider therefore, thou faithfull soul, these three props of predestination, and rest upon them with the firm confidence of thy heart: Consider the benefits of Gods mercy that are past, and thou wilt not doubt of

Bernard up-
on the 116.
Psalm.

small perseverance. When as yet thou wast not, God created thee: When by the fall of Adam thou wast condemned, he redeemed thee: When thou livedst in the world out of the church, he called thee: When thou wast ignorant, he instructed thee: When thou wentst astray, he redeemed thee: When thou sinnedst, he corrected thee: When thou stoodst, he upheld thee: When thou wast fallen, he lift-

ed

ed thee up : When thou wentst , he
 led thee : When thou camest unto
 him, he received thee. His long-suf-
 fering appeared, in that he expected
 thee; and his mercy, in that he par-
 doned thee. Gods mercy prevented *Psal. 23. 6.*
 thee: Hope firmly that it will also
 follow thee. Gods mercy prevented *Austine.*
 thee, that thou mightest be healed ;
 and it shall also follow thee , that
 thou mayest be glorified: It prevented *Savonar.*
 thee, that thou mightest live godly;
 it shall also follow thee, that thou
 mayest live with him for ever. How
 came it to passe that in thy fall thou
 wast not ground to pieces? Who put
 his hand under thee? Was it not the
 Lord? Be confident therefore hereaf-
 ter in Gods mercy, and hope assured-
 ly for the end of perfect faith, that is,
 eternall salvation. In whose hands *Bernard up-*
 doth thy salvation consist more safe on the 31
 and certain , then in those which *Psal.*
made both heaven and earth , those *Isa. 66. 2.*
hands that are never shortened, those *Isa. 59. 1.*
 hands that do abound with the bo-
 wels of mercy, and those hands that
 have holes in them by which mercy
 may flow forth ? But consider o de-
 vout

- your soul, that we were elected of
 Eph. 1. 4. God, *that we might be holy and blamelesse*: Whosoever therefore study not to live an holy life, to them belongs not the benefit of election. We are elected in Christ: In Christ we are by faith: Faith shewes it self by love. Therefore where there is not love, neither is there faith; where there is not faith, neither is there Christ; where there is not Christ, neither is there election: *The foundation of God standeth sure, having this seal: The Lord knoweth who are his*; But let him depart from unrighteousnesse, whosoever calleth upon the name of the Lord: *The sheep of Christ shall no man take out of his hand, but yet let the sheep of Christ heare his voice. We are Gods house*; But let us retain our confidence and the glory of hope firm, even unto the end: O Lord, thou that hast given us *to will*, give us also *to perfect*.
- John 10. 28
 27
 Heb. 3. 6.
 Philip. 2. 13.

Meditat. XXV.

Of the saving efficacie of prayer.

*Our prayers do pierce the starrie skie,
And fetch down blessings from on high.*

IT is an exceeding great benefit of *Austine.*
 God towards us, in that he requires us to conferre with him familiarly by pious prayer: He bestoweth upon us the gift of prayer, and the fruit of prayer. Great is the force of prayer which is poured forth on earth, but hath its operation in heaven. The prayer of the righteous is the key of heaven: Prayer ascendeth, and deliverance descendeth from God: Prayer is a saving buckler, by which we repell all our adversaries *Ephes. 6. 16.* darts. *When Moses stretched forth* *Exo. 17. 11.* *his hands, Israel prevailed against the Amalekites: If thou stretchest* *Ambrose.* *forth thy hands towards heaven, Satan shall not prevail against thee. As* *Hierom* *up-* *the* *enemie* *is* *kept* *off* *by* *the* *wall,* *on* *Ezec.* *So the anger of God is repelled by the prayers of the saints. Our Saviour himself prayed, not that he had any need,*

need, but to commend unto us the dignitie thereof. Prayer is the tribute of our subjection: Because God hath commanded that we should every day offer unto him our prayers, as a spirituall tribute. It is the ladder of our ascension unto God. For prayer is nothing else but the soules travelling unto God. It is the buckler of our defence: For the soul of him that continueth in prayer is secure and safe from the assaults of the diuell. It is our faithfull messenger unto God: For it goeth up unto his throne, and solicits him to aid us. This messenger never returns in vain: For God alwayes heares our prayers, if not according to our will, yet to our profit and salvation. We may assuredly hope for one of these two: Either he will give us that we ask, or else that which he knoweth to be more profitable for us. God gave his own Sonne that most excellent gift, being not intreated: What will he do then if he be intreated? We cannot doubt of the Fathers hearing, or the Sonnes interceding. Up
 Num. 7. 89. on all occasions thou mayest with

Moses

Moses by prayer enter into the tabernacle, *Kempis*,
 and consult with God the
 Lord. And thou shalt speedily heare
 his divine answer. *Christ* was trans- *Luk. 9.29.*
 figured when he prayed: So in the
 time of prayer there are many chan-
 ges wrought in the soul. For prayer *Bernard*
 is the light of the soul, and oftentimes upon the
 leaves him in joy, whom she found *Cant.*
 in despair. With what face canst *Chrysost.*
 thou behold the sunne, unless thou
 dost first worship him, who sends
 that most pleasant light for thee to
 look upon? How canst thou at thy ta-
 ble fall to thy meat, unless thou dost
 first worship him, who in his bounty
 bestowes it upon thee? With what
 hope darrest thou commit thy self
 into the darknesse of the night, un-
 lesse thou dost first arm thy self
 by prayer? What fruit canst thou
 expect of thy labours, unless thou
 dost first worship him, without
 whose blessing all labour is unprofi-
 table? If therefore thou wantest spi-
 rituall, or temporall blessings, *ask and* *Mat. 7.7.*
receive. If thou desirest *Christ*, seek
 him by prayer, and thou shalt finde:
 If thou desirest that the gate of di-
 vine

- vine grace, & eternall salvation should
 be opened unto thee, *Knock & it shall
 be opened unto thee.* If in the desert of
 this world the thirst of tentations, &
 the penury of spirituall goods afflict
 thee: Come unto the *spirituall rock,*
 which is *Christ*, come with devotion;
 and *strike* it with the rod of prayer;
 & thou shalt see the streams of divine
 grace cool the thirst of thy penurie.
 Wouldest thou offer an acceptable
 sacrifice unto God? Offer thy prayers;
 so shall *God smell a sweet odour*, and
 his wrath shall cease. Wouldest thou
 every day converse with God? Love
 prayer, which is the spirituall confere-
 nce between God and the devout
 soul. Wouldest thou *taste how sweet
 the Lord is?* Invite the Lord to the
 house of thy heart by prayer. Prayer
 pleaseth God, if it be made in a due
 manner: Whosoever therefore desireth
 to be heard, let him pray with wise-
 dome, with fervency, with humilitie,
 with faith, with perseverance, & with
 confidence: Let him pray with wise-
 dome, that is, for such things as tend
 to the glory of God, & the salvation
 of his neighbour. God is omnipot-

tent:

not: Therefore do not thou in thy
 prayers tie him to means. God is
 most wise: Therefore do not thou
 in thy prayers prescribe him an
 order. Let not thy prayers break
 forth rashly, but let them follow the
 conduct of faith. Now faith hath re-
 spect unto the word: Therefore such
 things as God hath promised in his
 word absolutely, pray for absolute-
 ly: and such things as he hath pro-
 mised with a condition, as temporall
 things, pray for with a condition:
 and such things as he hath in no wise
 promised, in no wise pray for. God *Bernard*
 sometimes gives in his wrath, that
 which in his mercy he doth denie:
 Therefore follow Christ who re-
 signed his will wholly unto God.
 Pray with fervencie: For how canst
 thou desire that God should heare
 thee, when thou hearest not thy selfe?
 Wouldest thou have God mindfull
 of thee, when thou art not mindfull of
 thy selfe? *When thou wilt pray, go into* *Mat. 6. 6.*
thy closet, and shut thy doore. Thy
heart is the closet, thou must enter in. *Austine.*
 If thou wilt pray as thou ought-
 est, thou must shut the doore, that
 the

the cogitations of worldly businesse may not trouble thee. Thy words come not unto Gods eares without the affection of the heart. The mind must be so inflamed with the heat of cogitation, that it may farre surpass what the tongue expresseth.

Joh. 4.23. *And this is to worship in spirit and in truth,* as the Lord requireth.

Luk. 6.12. *Christ prayed in the mount, and lifted*

Joh. 17.1. *up his eyes unto heaven:* So we must

turn away our mindes from all the

creatures, and turn them unto God.

Thou dost injurie unto God, if thou

prayest unto him to attend unto thee,

when thou dost not attend unto thy

1. Thes. 5.17 *self. We may pray without ceasing,*

if we pray in the spirit, that is, if our

mindes do alwayes by holy desires

watch unto God. There is not al-

wayes need of clamour; because God

heareth even the sighes of our hearts,

seeing that he dwelleth in the hearts

of the godly. There is not alwayes

need of words; because he is present

even with the thoughts. Oftentimes

one sigh moved by the holy Ghost,

and offered to God in the spirit, is

more acceptable to God then long

repeti-

repetitions of prayers, where the
tongue prayeth, and the heart is
plainly dumbe. Let him pray with *Luther.*
humilitie, and place no confidence in
his own merit, but in the grace of
God onely. If our prayers relie
upon our own worth, they are con-
demned; yea though the heart for
very devotion should sweat drops of
bloud. No man pleaseth God but in
Christ: Therefore no man prayeth
right but through Christ and in
Christ. The sacrifices did not please
God, which were not offered on the
only altar of the tabernacle: So
prayer pleaseth not God, unlesse it be
offered upon the onely altar, which
is Christ. God promised to heare the
Israelites prayers, if they prayed *1 King. 8.*
with their faces turned toward Jeru-
salem: So we in our prayers must con-
vert our selves unto Christ, who is
the temple of the divinitie. Christ at
his passion being about to pray, cast
himself *to the ground*: Behold how *Mar. 14. 35.*
that most holy soul humbled it self
before the divine majestie! Let him *Anselm*
pray with faith, let him offer himself
to want all joy, and to suffer all pu-
nishment.

*Kempis.**Austine.*

nishment. The sooner one prayeth, the more profitably; the oftner, the better; the more fervently, the more acceptably with God. Let him pray with perseverance: For if God delay his benefits, he commends them, and doth not deny them: The longer things are desired, the sweeter they are being obtained. Let him pray with confidence, that is, ask with faith, without doubting. O most mercifull God, who hast commanded us to pray, give us grace to pray aright.

Meditat. XXVI.

Of the holy angels appointed by God to be our keepers.

*The angels of the Lord protect
All those that are the Lords elect.*

CONSIDER, thou devout soul, how great the goodnesse of the Lord is, who hath made his angels thy keepers. Our heavenly Father sends his own Sonne to redeem us: The Sonne of God is made flesh to save us: The holy Ghost is sent to sanctifie us: The angels are sent to protect us.

So then all the court of heaven doth
all were serve us, & convey their be-
nefits unto us. I do not wonder now
that all the inferiour creatures were
made for man, seeing that the *angels* *Psal. 34. 7.*
themselves, creatures farre more ex-
cellent, do not deny their ministerie
unto us. What wonder is it that the
heaven ministers light unto us by
day, that we may labour, and dark-
ness by night, that we may rest, see-
ing that those that dwell in heaven
do minister unto us? What wonder
that the aire affordeth us vitall
breath, and all kindes of fowls to our
service, seeing that the celestiaall spi-
rits watch over us for our safety?
What wonder is it that the water af-
fordeth us drink, purgeth away our
filth, watereth things that are dried,
and brings forth sundry kindes of
herbes, when as the angels themselves
are present with us, and do refresh
us, when we are weary with the heat
of calamities and tentations? What
wonder that the earth beareth us, and
nourisheth us with bread and wine,
and furnisheth our tables with all
kindes of fruits, and living creatures,

- Psal. 91.11. when as he hath given his angels
 charge to keep us in all our wayes,
 12. and to bear us up in their hands, that
 we dash not our foot against a stone.
 The angels were solicitous concern-
 ing Christ: For an angel foretells his
 Luk. 1.31. conception: An angel declares his na-
 Luk. 2.10. tivitie: An angel bids him flee into
 Mat. 2.13. Egypt: The angels minister unto him
 Mat. 4.11. in the desert: The angels minister un-
 Luk. 24.43. to him in the whole ministerie of his
 preaching: An angel is present with
 him at the agonie of death: An angel
 44. appears at his resurrection: The an-
 Mat. 28.2. gels are present at his ascension: The
 Act. 1.10. angels shall be with him when he
 Mat. 24.31. returns to judgement. So then, as the
 angels waited upon Christ in the
 dayes of his flesh, so also are they so-
 licitous for all them that are incor-
 porated into Christ by faith. As they
 served the head, so do they also serve
 the members: They rejoyce to serve
 them on earth, whom they shall
 have their companions in heaven.
 They do not deny their ministerie
 unto them, whose most sweet fellow-
 ship they hope for hereafter. The an-
 gels of God appeared to Jacob in the
 way

way to his countrey: So in this life,
 which is the way to our heavenly
 countrey, the angels are the keepers
 of the godly. The *angels* defend *Daniel* in the midst of the *lions*: So like-
 wise they defend all the godly from
 the treacheries of the infernall Lion.
 The *angels* preserved *Lot* from the
 fire of Sodom: So by holy inspira-
 tions and protections against the di-
 vels tentations they often preserve us
 from the fire of hell: The *angels* car-
 ry the soul of *Lazarus* into *Abra-*
hams bosome: And so they translate
 the souls of the elect unto the palace
 of the heavenly kingdome. The an-
 gel leads *Peter* out of prison: And
 so he doth often deliver the godly
 out of most apparant dangers. Great
 is the power of our adversarie the
 divel: But let the guard of the angels
 lift us up. Doubt not but these will be
 present to aid thee in all dangers; be-
 cause the Scripture describeth them
 with *wings*, under the figure of *Che-*
rubim and *Seraphim*, that thou maist
 know assuredly, that they will come
 with incredible celeritie to bring aid
 and succour. Do not doubt but these

Dan. 6. 22.

Gen. 19. 16.

Luk. 16. 22.

Act. 12. 7.

Hierome.

Exod. 25. 20.

Isa. 6. 2.

Bernard.

will be thy protectors in all places, because they are most subtile spirits which no body can resist: All visible things give way unto them, and all bodies alike, though they be solid and thick, by them are penetrable and passable. Do not doubt but these spirits know thy dangers and afflictions; because *they alwayes behold the face of thy heavenly Father*, and are alwayes ready prest for his service: Know also, thou devout soul, that these angels are holy: Therefore study for holinesse, if thou wouldest enjoy their fellowship. Likenesse of conditions doth most beget friendship: Accustome thy self therefore to holy actions, if thou desirest to have the angels to be thy keepers. In every place and angle stand in awe and reverence of thy angel, and do nothing in his presence which thou wouldest be ashamed to do in the sight of man. These angels are chaste: Therefore they are driven away by filthy actions: Smoak drives away bees, and an ill savour drives away doves: So, lamentable and stinking sinne drives away the angels the keepers of our life.

Mat. 18. 10.

Basil.

life. If by sinne thou deprivest thy
self of their tuition: How canst thou
be safe from the devils treacheries?
If thou beest destitute of the angels
protection: How canst thou be safe
from the invasion of many dangers?
If thy soul be not fenced by the
wall of the angels defence: The devil
will easily overcome it by his deceit-
full perswasion. The holy *angels* Heb. 1. 14.
are sent by God as his messengers to
us: Therefore thou must be reconciled
unto God by faith, if thou wilt
have an angel to be thy keeper.
Where the grace of God is not, nei-
ther is there the guard of angels: Let
us behold the angels as Gods saving
hands, which are moved to no work
without his direction. There is joy
in heaven before the angels over
one sinner that repenteth. The teares
of the penitent are as it were the
wine of the angels: But an impeni-
tent heart puts to flight the angels
our keepers. Let us therefore repent,
that we may cause the angels to re-
joyce. The angels are of an heavenly
and spirituall nature: Let us therefore
think upon heavenly and spirituall
things,

things that they may take pleasure to be with us. The angels are humble and hate pride altogether; because they are not ashamed to tend little

Ecclus. 10. 9. children: *Why then is earth and ashes proud,* when the heavenly spirits so humble themselves? At death especially the devils subtiltie is to be feared, because it is written that the

Gen. 3. 15. *serpent lieth in wait for the heel:* The heel which is the extreme part of the body is the last term of our life. In that last agonie of death, the angels guard is most necessary; that they may deliver us from the fiery darts of the devil, and carry our soul when it is gone out of the prison of our body, into the heavenly paradise. When *Zacharie* was in the temple busie about his holy function,

Luke 1. 11. *the angel of the Lord came unto him:* So likewise if thou delightest in the exercise of the word and prayer, thou mayst rejoyce to have the angels thy protectours. O most mercifull God, thou that ledest us through the desert of this world by the conduct of the holy angels, grant that we may at length be carried

ried by them into the kingdome of
heaven!

Meditat. XXVII.

Of the divels treacheries.

*The divels treacheries who knowes?
A thousand wayes he seeks our woes.*

Consider, thou devout soul, in
what danger thou art, because
the divel thine adversarie is always
lying in wait for thee. He is an ene- *Lactant.*
mie; for boldnesse, most ready; for
strength, most powerfull; for subtil-
tie, most cunning; for engines, well
stored; in fight indefatigable; into all
shapes changeable: He intiseth us in-
to many sinnes, and having intised us
he accuseth us before Gods judge-
ment seat. He accuseth God to men, *Chrysost.*
and men to God, and men one to a-
nother. He exactly considers every *Camero.*
ones naturall inclination; and then
he layes for them the snares of ten-
tations. As in the besieging of cities
the besiegers come not against the
strong and fortified places, but
where they finde the walls weak,

the ditches plain, and the turnes without guard: So the diuel when he assaults the soul of man, first sets upon that part which he findes softest, and best affected for him the easier to work upon: If he be once overcome, he doth not presently remove, but comes again to tempt with greater force; that so he may by tediousnesse and neglect overcome those whom by violence of tentations he could not overcome. Against whom will he not use his subtile tricks, when he was so bold as to set upon the Lord of majestie himself with his craft and subtiltie? What Christian will he spare, when he sought to winnow Christs apostles themselves like wheat? He deceived *Adam* in his nature instructed: Whom cannot he deceive in his nature corrupted? He deceived *Judas* in the school of our Saviour: And whom will he not deceive in the world, the school of errour? In all states the divels treacheries are much to be feared. In prosperitie he lifts us up with pride: In adversitie he drives us to despair: If he sees a man delighted with frugalitie, he intangleth

Mat. 4.3.

Luk. 22.31.

Gen. 3.4.

gleth him in the fetters of unsatiabie
covetousnesse: If he sees a man of an
heroicall spirit, he sets him on fire
with flaming anger: If he sees a man
somewhat merrier then ordinary, he
incites him to burn with lust: Those
whom he sees to be zealous in reli-
gion, he labours to entangle in vain
superstition: Those whom he sees ex-
alted to dignities, he pricks them for-
ward with the spurres of ambition.
When he allureth a man to sinne, he
amplifies Gods mercy; and when he
hath cast him headlong into sinne, he
amplifies Gods justice: First he will
lead a man to presumption, and af-
terwards he labours to bring him to
desperation. Sometimes he assaules *Bernard.*
outwardly by persecutions; some-
times he assaules inwardly by fiery
temptations: Sometimes he sets upon
us openly, and by force; sometimes
secretly, and by fraud. In eating, he *Ameline.*
sets before us gluttony; in generating,
luxurie; in exercising, sluggishnesse;
in conversing, envie; in governing, co-
vetousnesse: in correcting, anger; in
dignitie, pride: In the heart he sets
evil cogitations; In the mouth, false
speak-

- speakings; In the other members
 wicked actions: When we are awake,
 he moves us to ill works; when
 we are asleep, he moves us to filthy
 dreams. So then in every place and in
 every thing we must beware of the
 divels treacheries. We sleep, but he
 watcheth: We are secure, and he goes
 about *like a roaring lion*. If thou
 shouldst see a lion ready to assault
 thee; how wouldest thou fear and
 tremble! When thou hearest that the
 infernall lion lies in wait for thee;
 dost thou sleep soundly on both
 eares? Consider therefore, thou faith-
 full soul, the treacheries of this most
 potent enemy, and seek the aid of
 Ephel. 6. 14. spirituall arms: Let thy *loyns be*
girt with the girdle of truth, and co-
 vered with the *breastplate of righte-*
ousnesse: Put on Christs perfect
 righteousness; and thou shalt then
 be safe from the divels tentations.
 Cant. 2. 14. Hide thy self in the holes of Christs
 wounds, as often as thou art terrified
 by the darts of this malignāt serpent.
 The true beleever is in Christ: As
 Joh. 14. 30. therefore Satan *hath no power* over
 Christ; so hath he no power over the

true beleever. Let thy feet be shod Eph. 6. 15.
with the preparation of the gospel of
peace. Let our confession of Christ
be alwayes heard in our mouthes: So
no tentations of the diuel shall hurt
us. The words of the enchanter do
not so drive away the corporall ser-
pent, as the voice of constant confes-
sion doth put to flight this spirituall
serpent. Take the shield of faith, to Eph. 6. 16.
quench all the fiery darts of this
most wicked enemy. Faith removes Mat. 17. 20.
mountains; understand the mountains
of doubts, persecutions and tentati-
ons. The Israelites whose doore-posts Exod. 12. 13
were signed with the blood of the
paschall Lambe, were not smitten by
the destroying angel: So likewise
those whose hearts are by faith
sprinkled with the blood of Christ,
shall not be hurt by this destroyer.
Faith relies upon Gods promises:
Now Satan cannot overthrow Gods
promises: Therefore Satan cannot
prevail against faith. Faith is the light
of the soul, and the tentations of the
malignant spirit do soon appeare
through this light. By faith our
sinnes are thrown into the profound

Mic. 7. 19.

sea

sea of Gods mercy ; and in that the fiery darts of the diuel shall be easily quenched. We must put on likewise the *helmet of salvation*, that is, holy hope. Endure tentation, and expect an issue out of the tentation ; For God is the moderator of them that contend, and the crown of them that overcome. If there be no enemy, then no fight ; if no fight, no victory ; if no victory, no crown. Better is that fight that brings us nearer to God, then that peace which alienateth us from God. We must also take the sword of the Spirit, that is, the word of God. Let the consolations in Scripture prevail more with thee, then the contradictions of the diuel. Christ overcame all Satans tentations by the word : And still by the word Christians overcome all Satans tentations. To conclude : In prayer thou hast great aid against tentations. As often as the little ship of the soul is ready to be overwhelmed with the waves of tentations, awake Christ by thy prayers. We overcome visible enemies by striking, but we overcome our invisible enemy

Ephes 6.17.
Gregor.

Savanar.

Nazianzen.

Matt. 4.4.

Austine.

me by pouring forth prayers. Fight thou, O Christ, both in us, and for us, that so through thee we also may overcome!

Meditat. XXVIII.

Generall rules of a godly life.

*He's onely wise who God doth know,
And doth by life his knowledge show.*

EVERY day thou drawest nearer to thy death, judgement, and eternitie: Therefore think every day how thou mayst be able to stand in that most strict and severe judgement, and so live for ever. Look diligently unto thy thoughts, words, and deeds, because hereafter thou must give an exact account for all thy thoughts, words, and deeds. Every evening think that thou shalt die that night: Every morning think that thou shalt die that day. Do not deferre thy conversion and good works till to morrow; because to morrow is uncertain, but death is certain, and hangs over thy head every day. Nothing is more contrary

Ecclesiastes
12. 14.

Ecclus
18. 22.

to godlinesse then delay: If thou contemnest the inward calling of the holy Spirit, thou shalt never attain to true conversion. Deferre not thy conversion and good works till thy old age; but offer unto God the flower of thy youth. It is uncertain whether the young man shall live till he be old: But it is certain that destruction is prepared for the young man which is impenitent. No age is fitter for Gods service, then youth which flourisheth in strength both of body and minde. For no mans sake undertake an evil cause; for it is not that man but God that shall hereafter judge thee. Do not therefore preferre the favour of men before the grace of God. In the way of the Lord either we go forwards, or else we go backwards: Therefore examine thy life every day whether thou goest forwards or backwards in the study of piety. To stand in the way of the Lord, is to go back: Do not delight then to stand still in the course of godlinesse; but study alwayes to walk in the way of the Lord. In thy conversation be courteous

Bernard

teous

teous towards all, grievous to none,
familiar with few. To God live pi-
ously, to thy self chafly, to thy
neighbour justly. Shew favour to
thy friend, shew patience towards
thy enemy, shew thy good will to-
wards all, and thy bounty to whom
thou art able. In thy life die daily
unto thy self and unto thy vices: So
in death thou shalt live unto God.
Let mercy appeare in thy affection, *Hugo.*
courtesie in thy countenance, humi-
litie in thy attire, modestie in thy
neighbourhood, and patience in tri-
bulation. Alwayes think upon three
things past, the evil committed, the
good omitted, and the time preter-
mitted. Alwayes think upon three
things present, the brevitie of this
present life, the difficultie of being
saved, and the paucitie of them that
shall be saved. Alwayes think upon
three things to come: Death, then
which nothing is more horrible;
judgement, then which nothing is
more terrible; the pains of hell, then
which nothing is more intolerable.
Let thy evening prayers amend the
sins of the day past. Let the last
day

day of the week amend the faults of the dayes past. In the evening think how many are plunged that day into hell; and give thanks unto God for granting thee time to repent. There are three things above thee, which never let slip out of thy memorie: The eye that sees all, the eare that heares all, and the book wherein all things are written. God hath communicated himself wholly unto thee; Communicate thou thy self wholly unto thy neighbour. That is the best life which is busied in the service of others: Shew obedience and reverence to thy superiour, give counsel and aid to thy equall, defend and instruct thy inferiour. Let thy body be subject to thy minde, and thy minde to God. Bewail thy evils past, and esteem not the goods that are present, and desire with all thy heart the goods which are future. Remember thy sinne, to grieve for it: Remember death, that thou mayst cease from sinne: Remember Gods justice, that thou mayst be kept in fear: Remember Gods mercy, that thou mayst not despair. As much as thou canst

Bernard.

Petrarch.

Bernard.

canst, withdraw thy self from the
 world, and addict thy self wholly
 unto the service of the Lord. Al-
 wayes in delights think that thy
 chastitie is in danger; in riches think
 that thy humilitie is in danger; in
 many businesses think that thy god-
 liness is in danger. Study to please
 none but Christ: Fear to displease
 none but Christ. Alwayes pray thou
 unto God to command what he will,
 and to give what he commands. Pray
 unto him to cover what is past, and
 to govern what is to come. As thou
 desirest to seem, so also thou must be.
 For God judgeth not according to
 the shew, but according to the truth.
 In thy words take heed of much bab- *Mat. 6. 7.*
 ling: because for every idle word *Mat. 12. 36.*
 thou must give an account in the day
 of judgement. Thy works, be they
 what they will, do not passe away;
 but are cast as certain seeds of eterni-
 tie: If thou sowest in the flesh, of the *Gal. 6. 8.*
 flesh thou shalt reap corruption: If
 thou sowest in the spirit, of the spirit
 thou shalt reap life everlasting. The
 honours of the world shall not fol-
 low thee after death; neither shall
 thy

thy heaps of riches follow thee; neither shall thy pleasures follow thee; neither shall the vanities of the world follow thee: But, after all, *thy works shall follow thee*: As therefore thou desirest to be at the day of judgement, to day appeare to be such in the sight of God. Do not esteem those things that thou hast; but rather esteem those that thou wantest. Be not proud for what is given thee, but be humbled rather for that which is denyed thee. Learn to live whilest thou mayest live: In this life is eternall life either obtained or lost. After death there is no time to work, but the time of recompence begins. In the life to come working is not expected, but the reward of working. Let holy meditation bring forth in thee knowledge, and knowledge compunction, and compunction devotion, and let devotion make prayer. The silence of the mouth is a great good for the peace of the heart. The more thou art separated from the world, the more acceptable thou art unto God. Whatsoever thou desirest to have, ask of God; whatsoever

Rev. 14. 13.

Cyprian.

Kempis.

For ever thou hast, give unto God. He that is not thankfull for that which is given already, is unworthy to receive more. Gods graces cease to descend, when our thanks cease to ascend. Whatsoever hapneth unto thee, make use of it for good: When thou art in prosperity, think that thou hast then an occasion to blesse and praise God: When thou art in adversitie, think that thou art then put in minde of thy repentance and conversion. Shew the strength of thy power in helping; the strength of thy wisdom in instructing; and the strength of thy riches in doing good. Let not adversitie cast thee down, neither let prosperitie lift thee up. Let all thy life be directed unto Christ as unto the mark; Follow him in the way, that thou mayst overtake him in thy countrey. In all things have a speciall care of profound humilitie, and ardent charitie. Let charitie lift up thy heart unto God, that thou mayest cleave unto him: And let humilitie keep thy heart down, that thou beest not proud. Judge God to be a Father, *Tertul.*
for

for his clemencie; a Lord, for his discipline; a Father, for his power and gentlenesse; a Lord, for his severity and justice: Love him as a Father, piously; fear him as a Lord, necessarily: Love him, because he willets mercy; fear him, because he willets not sinne: Fear the Lord and *trust in him*: acknowledge thy misery, and proclaim his mercy: O God, Philip. 2. 13 thou that hast given us *to will*, give us also *grace to perfect*.

Meditat. XXIX.

Of the shaking off securitie.

*To live it is not, but to die,
To live in all securitie.*

Bernard.

Consider, thou devout soul, what an hard matter it is to be saved; and thou shalt easily shake off all securitie. At no time, and in no place is there securitie: Neither in heaven, nor in paradise; and then much lesse in the world. An angel fell in the presence of the divinitie; and Adam fell in the place of pleasure; Adam Gen. 2. 27. *was created after the image of God,* and

and yet notwithstanding he was deceived by the treacheries of the di-
 vels: *Solomon* was the wisest of men, 1.King.3.12
 and yet his wives turned away his heart from the Lord. *Judas* was in
 the school of our Saviour, and did every day heare the saving word of
 that chief Doctour; and yet was not he safe from the snares of Satan: He
 was plunged headlong into the pit of covetousnesse, and so into the pit
 of eternall punishment. *David* was a man after Gods own heart, and he
 was unto the Lord as a most deare soone; and yet by murther and adul-
 terie he became the soone of death. Where then is there securitie in this
 life? Relie with an assured confidence of heart upon the promises of
 God; and thou shalt be safe from the invasions of the divel. There is
 no securitie in this life; but that which is infallibly promised to those
 that beleeve, and walk in the way of the Lord: But when we come unto
 future happinesse, then at length we shall have full securitie. In this life
 fear and religion are coupled together; neither must one be without
 the

Luke 22. 3.

1.Sam.13.

14.

2.Sam.12.6

Gerson.

the

the other: Be not secure in adversitie, but whatsoever adversitie happeneth unto thee in this life, think that it is the reward of thy sinnes. God often punisheth secret offences by open corrections. Think upon the grievous stains of thy sinnes, and fear him that shall judge thee for thy sinnes according to his justice.

Nazianzen.

Be not secure in prosperitie: For God is angry with him that is not punished in this life. What are the afflictions of the godly? Bitter arrows sent from the sweet hand of God. God esteems many in this life unworthy to be punished, whom notwithstanding he reprobateth for ever. Ourward felicitie is oftentimes a signe of eternall damnation: Nothing is more unhappy then the happinesse of sinners, and nothing more miserable then he that knows no misery. Whithersoever thou turnest thine eyes, thou seest cause of grief, and findest remedies against securitie: Think upon God above, whom we have offended: Think upon hell beneath, which we have deserved: Think upon the sinne behinde, which we have

Austine.

com-

committed: Think upon the judgement before, which we stand in fear of: Think upon the conscience within, which we have defiled: And think upon the world without, which we have loved. Consider whence thou comest; and be ashamed: Consider where thou art; and be sorrowful: Consider whither thou goest; and tremble. The gate of salvation is narrow; but the way of salvation is large. God hath given unto thee the treasure of faith, but thou carriest it about thee in vessels of clay: He gave thee the angels to be thy servants. But the devil is not farre off; and he is ready to seduce thee. Thou art renewed in the spirit of thy mind: But yet thou hast much of the oldnes of the flesh. Thou art set in the state of the grace of God: But yet thou art far from eternall glory. There is a mansion prepared for thee in heaven: But yet thou must endure first the afflictions and assaults of the world. God hath promised forgiveness to him that repenteth: But he hath not promised will to repent to him that doth not. The consolations of eternall

H . life

Bernard.

Mar 7. 14.

2. Cor. 4. 7.

Psal. 91. 11.

Ephes. 4. 23.

Anselm.

life expect thee : But yet thou must
 A&A.14.22. expect to enter in through many tribulations. The crown of eternall reward is promised unto thee : But first thou must fight the great fight, and be conquerour. God doth not change his promise : Neither must thou change the study of holy life. If the servant doth not what the Lord commandeth, then the Lord will do what he hath threatned. Let a man therefore lament and grieve, shaking off security, lest in the just and severe judgement of God he be forsaken and left in the power of the devil to be destroyed. If thou hast the gift of God, so delight thy self in it, knowing that it is the gift of God, and that thou dost not possesse it by any hereditarie right : Yet be thou secure concerning it, that thou canst not loose it, lest on a suddain when God shall withhold his gift, and withdraw his hand, thou be discouraged, and become more sorrowfull then is fit : But happy shalt thou be if thou labourest with all care and diligence to avoid security the mother of all evil. God will not forsake thee

Cyprian.

Isidor.

Bernard.

thee: But take heed that thou dost not forsake God. God hath given thee his grace: But pray thou unto him that he would also give thee perseverance. God bids thee be certain of thy salvation: But he bids thee not be secure. Thou must *fight* valiantly, that thou mayst at length triumph gloriously. Thy flesh within thee fighteth against thee: And the enimie the nearer he is, the more he is to be feared. The world about thee fighteth against thee: And the greater the enimie is, the more to be feared. The diuel above thee fighteth against thee: And the more potent the enimie is, the more to be feared. Through the power of God fear not to encounter with these enemies: Through the power of God thou shalt be enabled to obtain the victory. But thou canst not overcome these so great enemies by securitie, but by assiduitie in fighting: The time of life is the time of fight: Then thou art most assaulted, when thou knowest not that thou art assaulted: Then do thy enemies most gather their forces together, when they seem

2. Tim. 4. 7.

seem to grant truce. They are vigilant : And dost thou sleep ? They make themselves ready to hurt : And dost not thou make thy self ready to resist ? Many faint by the way, & never come home into their country. How many of the Israelites died in the wilderness, and never came to

Deut. 1. 35. the promised land? How many spirituall sonnes of *Abraham* do perish in the wilderness of this world, & never come to enjoy the promised inheritance of the kingdome of heaven. Nothing is more powerfull to make us shake off securitie, then to thinke of the paucity of them that endure to the last. Let it therefore be our only desire to attain to the glory which is in heaven : Let it be our onely love to come thither : Let it be our onely grief that we are not already come thither : And let it be our onely fear that we come not thither : That so we may have no joy but in those things that either further us in the way thither, or give us hope of coming thither. What doth it profit thee to rejoyce for a moment, and to lament for ever ? What joy can there be in

this life, when that which delighteth
 passeth away, and that never passeth
 away which tormenteth? We live in
 securitie, as if we were past the snare
 of death & day of judgement. Christ
 saith, that he will *come* to judgement
at such an houre as we think not of. Mat:24.24.
 This saith truth it self, and again he
 repeats it: Heare this and fear. If the
 Lord will come at such an houre as
 we think not of, we have great cause
 to fear; that so we come not unto
 judgement unprovided. If we come
 unprovided; How shall we be able
 to endure the strict examination in
 judgement? Notwithstanding, that
 which is lost in this one moment can-
 not be recovered again for ever. In
 the shortnes of one moment, judge-
 ment shall passe what we shall be for
 eternitie. In this one moment life
 or death, damnation or salvation,
 punishment or eternall glory shall be
 appointed to every one. Lord thou
 that hast given us grace to that
 which is good, give us also perseve-
 rance in that which is good!

Meditat.

H₃

Meditat. XXX.

Of the holy imitation of Christ his
life.

*Christs life must be a rule to thee,
If Christs disciple thou wilt be.*

Gregor.

THe holy life of Christ is the
most perfect pattern of all ver-
tues : Every action of Christ serves
for our instruction. Many would
come to Christ; but they will not fol-
low him: They would enjoy Christ,
but they will not imitate him. *Learn*
of me, for I am meek and lowly in
heart, saith our Saviour : Unless
thou wilt be Christs disciple, thou
canst never be a true Christian : Let
not Christs passion onely be thy me-
rit, but let his action also be thy ex-
ample to live after : Thy beloved is

Bernard.

Mat. 11. 29.

Cant. 5. 10.

Joh. 14. 15.

white and ruddy: Be thou also ruddy,
by the sprinkling of his blood ; and
white, by the imitation of his life.
For how dost thou love Christ, if
thou lovest not his holy life ? *If ye*
love me, keep my commandments,
saith our Saviour : Therefore he that
keepeth

keepeth not his commandments loveth him not. Christs holy life is the perfect rule of our life: And this one rule of Christs life, is to be preferred before all the rules of *Francis*, or *Benedict*. If thou wilt be the adopted sonne of God, consider what was the life of his onely begotten Sonne. If thou wilt be a coheire with Christ, thou must be a follower of Christ. He that liveth in vices, hath given himself to the service of the divel: And he that will be with the divel, how can he be with Christ? To love *1. Joh. 3. 2.* sinne, is to love the divel; because all sinne is from the divel: How then can he that is a lover of the divel, be a lover of Christ? To love God, is to love holy life; because all holy life is from God: How then can he that is not a lover of holy life be a lover of God? The doing of the work *Gregoria.* is the triall of love: It is the property of love to follow and to obey him that is beloved, to will the same that he willeth, and to be affected as he is: If then thou lovest Christ truely, thou wilt obey his commandments, thou wilt with him love holy life.

- Ephes. 4. 23. *and being renewed in the spirit of thy minde thou wilt think upon heavenly things. Eternal life consists in the knowledge of Christ: And he that loves not Christ, knowes him not. He that loves not humilitie, chastitie, gentlenesse, temperance, and charitie, loves not Christ: Because the love of Christ was nothing else but humilitie, chastitie, gentlenesse, temperance, and charitie. Christ saith that he knows not them, that fulfill not the will of his Father: Therefore they also know not Christ, that fulfill not the will of their heavenly Father. But what is the will of our heavenly Father? It is, according to the apostle, our sanctification. He is not Christ that hath not the Spirit of Christ: Now where the Spirit of Christ is, he is present with his gifts and fruits. But what are the fruits of the Spirit? Love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance. As the holy Ghost rested upon Christ; So doth he also rest on all those that are in Christ, by true faith: Because the spouse of Christ doth run in the odour*
- Joh. 17. 3.
- Mat. 7. 23.
1. Thes. 4. 3.
- Rom. 8. 14.
- Ga. 5. 22.
- 23.
- Isa. 11. 2.
- Mar. 3. 16.

doth of Christs ointments. *He that cleaveth unto the Lord, is one Spirit with him* Cant. 1.3. 1. Cor. 6.17. Mat. 19.5.

(As the carnall copulation of the man and the woman maketh of them one flesh: So the spirituall conjunction of Christ & the faithfull soul maketh of them one spirit.) And where there is one spirit, there is one will; and where there is the same will, there are the same actions: Therefore he that doth not conform his life to the life of Christ, is convinced that he neither doth cleave unto God, neither hath his Spirit. *Is Granat.*

It not meet that we should conform all our life to the life of Christ, who in love conformed himself wholly unto us? *God manifesting himself in the flesh*, set before us an example of holy life; that whosoever doth not live an holy life, might be without excuse as concerning the flesh. No life is more pleasant or quiet then the life of Christ; because Christ is true God: And what can enjoy more pleasure or tranquillity then God, who is the chiefest good? This life bringeth forth short joy, but draws with it eternall sorrow. To whom-

- Ephes. 4. 23. *and being renewed in the spirit of thy minde thou wilt think upon heavenly things.*
- Joh. 17. 3. *Eternall life consists in the knowledge of Christ: And he that loves not Christ, knowes him not. He that loves not humilitie, chastitie, gentlenesse, temperance, and charitie, loves not Christ: Because the love of Christ was nothing else but humilitie, chastitie, gentlenesse, temperance, and charitie. Christ saith that he knows not them, that fulfill not the will of his Father: Therefore they also know not Christ, that fulfill not the will of their heavenly Father. But what is the will of our heavenly Father? It is, according to the apostle, our sanctification. He is not of Christ that hath not the Spirit of Christ: Now where the Spirit of Christ is, he is present with his gifts and fruits. But what are the fruits of the Spirit? Love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance. As the holy Ghost rested upon Christ; So doth he also rest on all those that are in Christ, by true faith: Because the spouse of Christ doth run in the odour*
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foever thou conformest thy self in this life, to him also shalt thou be conformed in the resurrection: If thou beginnest here to conform thy self unto the life of Christ; thou shalt in the resurrection be more fully conformed unto him. If thou conformest thy self unto the diuel by sinne; thou shalt in the resurrection be conformed unto him by torment.

Mat. 16. 24. *He that will follow me, let him denie himself, saith our Saviour, and take up his crosse daily.* If in this life thou deniest thy self; at the day of judgement Christ shall acknowledge thee for his. If for Christ here in this life thou renouncest thine own honour, the love of thy self, and thine own will; in the life to come Christ will make thee partaker of his honour, of his love, and of his will. If in this life thou partakest of the crosse; in the life to come thou shalt partake of eternall light: If in this life thou partakest of tribulation; in the life to come thou shalt partake of consolation: If in this life thou partakest of persecution; in the life to come thou shalt partake of a most large retribution.

bution. He that shall *confesse me before* Mar. 10. 32.

fore men, saith our Saviour, *him also*
will I confesse before my Father which

is in heaven: But we must confesse
Christ not onely by the profession of
doctrine, but also by conformitie of
life; So shall he at length at the day
of judgement acknowledge us for
his. *Whosoever shall denie me before*

33.

men, him also will I deny before my

Father which is in heaven. Christ is
not onely denied by words, but also,

and that much more, by wicked life:
Whosoever therefore doth in this life

deny Christ by his deeds, shall in
deed be denied by Christ at the day

of judgement. He is not a Christian
that hath not the true faith of Christ:

But true faith ingratifies us into Christ
as vine-branches into the spirituall

vine. *Every branch that is in Christ,* Joh. 15. 2.
and bringeth not forth fruit, the hea-

venly husbandman *taketh away*: But
he that remaineth in Christ, and in

whom Christ *dwelleth by faith,* Eph. 3. 17.
bringeth forth much fruit. That

branch is not in the vine, which
draweth not from the vine its sap and
nourishment: So neither is that soul

in

in Christ by faith, which draweth not from Christ the sap of love by faith. Conform us, good Jesus, unto thy life in this world; that in the world to come we may be fully conformed unto it!

Meditat. XXXI.

Of the deniall of a mans own self,

*Thou from thy self must first depart,
Before thou canst in Christ have part.*

Mat. 16. 24.

WHosoever will follow me, let him deny himself, saith our Saviour: To denie ones self, is to renounce the love of ones self: For the love of ones self doth exclude the love of God. If thou wilt be Christs disciple, it is necessary that self-love should altogether die in thee. No man loveth Christ, unlesse he hateth himself. Unless the grane of wheat which is cast into the earth do die, it doth not bring forth fruit: So thou canst not reap the fruits of the holy Spirit, unlesse self-love do die in thy heart. The Lord said unto Abraham,

Gen. 12. 1.

Go out from thine own land and from thine

thine own kindred, and from thy fathers house, unto the land which I shall shew thee: Thou canst not be the true disciple of Christ, and a true spirituall man, unlesse thou goest forth from the love of thy self. *Ja- Gen. 32. 24,*
cob in his wrestling with the Angel 31.
was lamed in one foot, the other being sound and whole: By the two *Granat.*
feet is understood a double love: The love of ones self, and the love of God. Then shall a man be partaker of Gods blessing, when he halts upon the foot of self-love, the other foot, that is, of the love of God, remaining sound and whole, It is im- *John Clim.*
possible for thee with one eye to behold heaven and earth: So it cannot be that with one and the same will a man should love himself inordinately, & love God also. Love is the chiefest good of our soul: Therefore we must give the chief good of our soul to the chiefest good, that is, to God. Thy love is thy God, that is, whatsoever thou lovest chiefly thou settest in the place of God: But God is truly the chief being: Whosoever therefore loveth himself, judgeth himself to be
God,

Rev. 1.8.

God, & setteth himself in the place of God, which is the greatest idolatry that can be. Whatsoever thou lovest chiefly, thou makest it to be the end of all other things, and thou judgest it to be the last complement of all thy desires: But it is God onely who is the *beginning and the end* of the creatures, he is the first and the last, he onely filleth the desire of our hearts, and there is no created thing that can satisfie thy desires: Therefore thou must preferre the love of God before the love of thy self. God is the beginning and the end: In him therefore must our love begin, and in him also must it end. The essence of God is without all the creatures, as God was in himself from all eternity: So withdraw thou thy love from all the creatures. Such as thy love is, such are thy works: If thy works proceed from true faith and love of God; they are acceptable unto God, and appeare great in his eyes, though in the eyes of all men they seem but small: If they proceed from self-love, they cannot please God. Self-love defileth the most excellent works.

When

When Christ was in the house of *Mat. 26. 6.*
Simon, a certain woman broke a vessel of precious ointment, and anointed the head of Christ: The work *7*
Joh. Ann. seemed to be small, and yet notwithstanding it was acceptable unto Christ; because it proceeded from true faith, pure love, and serious contrition. Sacrifice in the old Testament was a work acceptable unto God; and yet God was not well pleased that *Saul* set apart the spoils of the *1. Sam. 15,*
Amalekites to offer sacrifice unto *15.* God. Why? Because this did not proceed from the love of God: For if he had loved God truly, he would not have contemned the commandment of God about the burning of all the spoils: He loved himself, and his own devotion. Love is a kinde of fire: For so the Church prayeth: Come, O holy Ghost, and kindle in the faithfull the fire of thy love. Fire doth not cleave fast unto the earth, but alwayes tends upwards. So thy love must not rest in thee, but it must be lifted up unto the Lord. Again, to denie ones self, is to renounce his own honour: Unto the chief good alone

alone is due the chiefest honour: And God is the chiefest good. He that seeketh his own glory cannot seek Gods glory, as our Saviour said unto the Pharisees: *How can ye beleewe, which receive honour one of another?* Behold the example of Christ, and follow it: He often witnesseth of himself, that he seeks not his own glory, that he *receiveth not honour from men*, and that he is humble in heart. All thy gifts thou receivest from God: Therefore render them again unto God. The rivers of all goods do flow from this fountain of Gods goodnesse: Therefore let them all flow back again into the sea. The herb which is called Tomsol, or Heliotropium doth alwayes turn it self unto the sunne, by vertue whereof it draws its life and nourishment: So do thou with all thy gifts and honour turn thy self towards God, and attribute nothing unto thy self. If thou hast any thing of thine own, thou mayest seek thine own honour, and attribute thy gifts unto thy self: But seeing that thou hast nothing of thine own, but all from God, therefore

fore thou must seek, not thine own honour, but the honour of God. The seeking his own honour doth turn a man away from God: We have an example in *Nabuchadnezzar*, who said: *Is not this great Babylon that I have built for the house of my kingdom, by the strength of my power, and for the honour of my majestie?* But what follows? *Whiles the word was in the kings mouth, a voice came from heaven, saying, To thee, O Nabuchadnezzar, is it spoken: Thy kingdom is departed from thee, thou shalt be cast out from the company of men, and thy dwelling shall be with the beasts of the field:* Even so if thou out of vain-glory and pride dost boast of thy Babylon, that is, the building of thy good works, and take the glory thereof unto thy self, and not give it unto God; thou shalt be cast away from the sight of God. Last of all: To de-mine ones own self, is to renounce his own will: We must alwayes obey the best will: And Gods will is alwayes the best: We must obey his will, from whom we have all that

Dan. 4. 30.

31.

32.

1. Cor. 4. 7.

we

Psal. 37. 4.

we have: And from God comes all that we have. We must obey his will, who leadeth us alwayes unto life and that which is good: *Delight in the Lord, and he shall give thee thy hearts desire.* Our own will leads us unto death, and unto damnation. By what did our first father fall from the grace of God and state of salvation, into eternall damnation? By leaving the will of God, and following his own will. He neglected the commandment of God, and gave care unto the perswasion of the di-vel: Therefore the true disciple of Christ renounceth his own will, and desires to follow the will of God.

Mat. 26. 39.

Behold Christ! He being in the agonie of his passion, offered his own will as a most acceptable sacrifice unto God: Offer thou also unto God thine own will, and so shalt thou perfect that deniall of thy self, which Christ requireth. Let *thy holy will, O Lord, be done in earth, as it is in heaven!*

Mat. 6. 10.

Meditat. XXXII.

Of the true rest of the soul.

*Thy soul can nothing satiate
But God who did thy soul create.*

IN the transitorie things of this world the soul often seeks for rest, but findes it not: Why? Because the soul is more worthy then all the creatures, and therefore she cannot finde peace and quietnesse in them as being more vile. All worldly things are flitting and transitorie; but the soul is immortall: How should she then finde true rest in them? All those are terrestriall, but our soul hath a celestiaall originall: How should she then satiate and fulfill her desire in them? In Christ she *findes rest*, he Mat. 11. 29. can satisfie and fulfill her desire. Against the wrath of God she rests in the wounds of Christ: Against the accusations of Satan she rests in the power of Christ: Against the terrour of the law she rests in the gospel of Christ: Against the sinnes which accuse

Heb. 12. 24. cuse her she rests in the *bloud of*
Christ which speaketh better things,
 before God, *then the bloud of Abel:*
 Against the terrour of death she
 rests with confidence in the session of
 Christ at the right hand of the Fa-
 ther : And thus our faith findeth rest
 in Christ , and our love findeth great
 rest also. He that by his love cleaveth
 unto earthly things , hath no true
 rest : Because earthly things them-
 selves have it not in them: They can-
 not fully satiate the souls appetite;
 because they are all finite : But our
 soul being created after the image of
 God, doth desire that infinite good in
 which is all good. As therefore our
 faith ought not to relie upon any of
 the creatures , but upon the merit of
 Christ onely: So also our love should
 not be setled upon any of the crea-
 tures , nor upon our selves. For self-
 love hindereth the love of God : We
 must preferre the love of God before
 all. Our soul is the spouse of Christ:
 To him alone therefore must she ad-
 1. Cor. 3. 16. here. Our soul *is the temple of God;*
 Therefore she must give entertain-
 ment to none but him. Many seek
 for

for rest in riches : But without Christ there is no rest to the soul. Where *Mat. 8. 10.* Christ is, there is povertie, if not in act, yet in affect. He being the Lord of heaven and earth, had not where to rest his head : And so would he commend and sanctifie povertie unto us. Riches are without us : But that which will quiet the soul must be within. To what shall our soul cleave unto at death, when we must leave all worldly things? Either our riches forsake us, or we them : often in our life, but alwayes at our death. Where then shall our soul finde peace and rest? Many seek for rest in pleasures : But pleasures can bring no rest or delight unto the soul ; although they may unto the body, for a time : At length grief and sorrow follow as companions. Pleasures belong unto this life ; But the soul was not created for this life, because she is by death compelled to depart. How then should she finde rest in pleasures? Without Christ there is no rest to the soul : But what was the life of Christ? Extreme grief from the

the first moment of his nativitie, even unto his death. By this means he the true prizer of things would teach us what to think concerning pleasure. Many seek for rest in honours: But miserable are they that at every change of popular breath are compelled to want their rest. Honour is without, and a fitting good: But that which will give rest unto the soul must be within. What canst thou say more of the praise and glory given by men, then of *Apelles* his commended picture? Consider the corner wherein thou keepest: What is the proportion thereof to a whole Province, to all Europe, and to all the habitable world? That is true honour indeed which God shall hereafter give unto the elect. The rest of a thing is in its end: neither doth a thing rest naturally, untill it hath attained to its end and place. God is the end whereunto the soul was created: For it was made after the image of God. Therefore it cannot be quiet and at rest but in its end, that is, in God. As the soul is the life of the body: So is God the life of the soul.

Lud. Vives.

Austine.

As therefore that soul doth truly live in which God dwelleth by spiritual grace: So likewise that soul is dead, which hath not God dwelling in it. And what rest can there be to the soul that is dead? That first death in sinne doth necessarily draw with it the *second death* of damnation. Rev. 20. 13. Whosoever therefore doth firmly cleave unto God with his love, and inwardly enjoyeth divine consolation, his rest can no outward things disquiet. In the midst of sorrows, he is joyfull; in povertie, rich; in the tribulations of this world, secure; in troubles, quiet; in the reproches and contumelies of men, still; and in death it self, living. He regards not the threats of tyrants: Because he feels within, the riches of divine consolation. In adversitie, he is not made sorrowfull: Because the holy Spirit within, doth comfort him effectually: In povertie, he is not vexed: Because he is rich in the goodness of God. The reproches of men do not trouble him: Because he enjoyeth the delights of divine honour. He regards not the pleasure of the flesh:

the first moment of his nativitie, even unto his death. By this means he the true prizer of things would teach us what to think concerning pleasure. Many seek for rest in honours: But miserable are they that at every change of popular breath are compelled to want their rest. Honour is without, and a fitting good: But that which will give rest unto the soul must be within. What canst thou say more of the praise and glory given by men, then of *Apelles* his commended picture? Consider the corner wherein thou keepest: What is the proportion thereof to a whole Province, to all Europe, and to all the habitable world? That is true honour indeed which God shall hereafter give unto the elect. The rest of a thing is in its end: neither doth a thing rest naturally, untill it hath attained to its end and place. God is the end whereunto the soul was created: For it was made after the image of God. Therefore it cannot be quiet and at rest but in its end, that is, in God. As the soul is the life of the body: So is God the life of the soul.

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flesh: Because the sweetnesse of the Spirit is more acceptable unto him. He seeketh not after the friendship of the world: Because he seeketh the love of God, who is mercifull, and a friend unto him. He gapeth not after earthly treasures: Because his chief treasure is hidden in the heavens. He feareth not death: Because in God he alwayes liveth. He doth not much desire the wisdome of the world: Because he hath the Spirit within to be his teacher. That which is perfect taketh away that which is imperfect. He feareth neither lightning, nor tempests, nor fire, nor water, nor floods, nor the sorrowfull aspects of the planets, nor the obscuration of the lights of heaven: Because he is carried up above the sphere of nature, and by faith resteth and liveth in Christ. He is not drawn away by the allurements of the world: Because he heares within him the voice of Christ which is sweeter. He fears not the power of the diuel: Because he feels Gods indulgence. He that liues and overcomes in him, is stronger then the diuel,

ed, that in vain labours to overcome him. He follows not the inticements of the flesh: Because living in the Spirit, he feels the riches of the Spirit; and by the vivification of the Spirit mortifies and *crucifies the* Gal. 5. 24. *self*. He fears not the diuel his accuser: Because he knows Christ to be his *Advocate*. This true rest of 1. John 2. 1. the soul he grant unto us, who is the only authour and giver thereof, our Lord God blessed for ever!

Meditat. XXXIII. Read at S. James!

Of the puritie of conscience. *"ad clerum!"*

Labour to have a conscience pure: Feb 1872.
When all things fail that will endure.

IN every thing thou takest in hand have a great care of thy conscience. If the diuel incites thee to any sinne, stand in fear of the inward check of thy conscience. If thou art afraid to sinne in the presence of men; let thine own conscience much more deterre thee from sinne. The inward testimony is of more efficacy then the outward: Therefore, although

though thy finnes could escape the
acculations of all men, yet they can
never escape the inward witness of
thy conscience. Thy conscience shall

Rev. 20.12. be in the number of those *books*, that

shall be opened at the judgement to
come, as is testified in the Revelation.

The first is the book of Gods om-
niscience, in which the thoughts,
words, and deeds of all men shall
manifestly appeare. The second book

Rev. 13.8. is Christ, which is *the book of life*,

in this book whosoever shall be
found written by true faith, shall be
carried by the angels into the court
of heaven. The third is the book of
the Scripture, according to the pre-
script rule whereof our faith and
good works shall be judged: *The*

Joh. 12.48. *word that I have spoken*, saith our

Saviour, *shall judge them at the last*
day. The fourth book containeth in
it the testimonies of the poore, which
in the day of judgement shall re-

Luk. 16.9. *ceive us into an everlasting habita-*

tion. The fift book contains the in-
ward testimonie of the conscience

Bernard. For the conscience is the book in

which all finnes are written: *The*
conscience

conscience is a great volume in which all things are written by the finger of truth. The damned cannot deny their finnes at the day of judgement; because they shall be convinced by the testimonie of their own consciences: They cannot fly from the accusation of their finnes; because the tribunall of the conscience is within, and at home. A pure conscience is the most clear glasse of the soul, in which she beholds God and her self. A filthy eye cannot behold the splendour of true light: Hereupon saith our Saviour: *Blessed are the pure in heart; for they shall see God.* Mar. 5. 8. As a beautifull and fair face is pleasing to the eye of man: So a pure and clear conscience is acceptable in the sight of God: But the putrified conscience begets never-dying worms. Let us therefore in the present have a sense and feeling of the worm of conscience, and labour to destroy it: But let us not foster it, lest it live with us for ever. All other books were invented to mend this book: What doth much science profit, if there be a foul conscience? Thou shalt be judged hereafter before

Rev. 13. 8.

Nil. Bish.

Cyprian.

Gregor.

fore the throne of God, not by the book of thy science, but by the book of thy conscience. If thou wilt write this book right indeed, write it according to the copy of the book of life: Christ is *the book of life*: Let the profession of thy faith be conformed to the rule of Christs doctrine, and let the course of thy life be conformed to the rule of Christs life. Thy conscience shall be good, if there be puritie in thy heart, truth in thy tongue, and honestie in thy actions. Use thy conscience for a lanthorn in all thy actions: For that will plainly shew unto thee what actions in thy life be good, and what be evil. Avoid that judgement of thy conscience in which one and the same shall be both defendand, and plaintiffe, witnessse, judge, tormentour, prison, scourge, executioner, and slaughterer. What escape can there be there, where it is the witnessse that accuseth, and where nothing can be hid from him that judgeth: What doth it profit thee, if all men commend thee, and thy conscience accuse thee? What shall it hurt thee, if all men detract

delect from thee, and thy conscience defend thee? This judge is enough to accuse, judge, and condemne every man. This judge is uncorrupt, and cannot be moved with prayers, or corrupted with rewards. *Whither- Bernard.*
 soever thou goest, and wheresoever thou art, thy conscience is alwayes with thee, and carrieth about her whatsoever thou hast laid up in her, whether it be good or evil. She keeps for the living, and restoreth to the dead that which was committed to her keeping. So it is true that *a mans enemies are they of his own Mat. 10. 36.*
household: So in thine own house and amongst thine own family, thou hast those that do observe, accuse, and torment thee. What doth it profit *Lud. Vives.*
 thee to live in all abundance and plenty, and to be tormented with the whip of conscience? The fountain of mans felicitie and misery is in his minde: What doth it profit a man in a burning fever to lie upon a bed of gold? What doth it profit a man tormented with the firebrands of an ill conscience, to enjoy all outward felicitie? As much as we regard ever-

Chrylost.

lasting salvation, so much let us regard our conscience. For if a good conscience be lost, faith is lost; and if faith be lost, the grace of God is lost; and if the grace of God be lost, how can we hope for everlasting life? As the testimony of thy conscience is, such judgement mayest thou expect from Christ. Sinners shall become their own accusers, though none accuse them, or bring ought against them. As the drunkard while he is overwhelmed with wine, hath no sense of the hurt which he receiveth by the wine: But when he hath slept out his drunken fit, then he feels the hurt: So sinne whiles it is in action doth blinde the minde, and like a thick cloud doth obscure the brightnessse of true judgement: But at length the conscience is roused, and gnaweth more grievously then any accuser. There are three judgements. The judgement of the world, the judgement of thy self, and the judgement of God: And as thou canst not escape the judgement of God: So neither canst thou escape the judgement of thy self; although sometimes thou mayest

mayest escape the judgement of the world. No walls can hinder this witness from seeing all thy actions: What excuse can save thee, when thy conscience within doth accuse thee? The peace of conscience is the beginning of everlasting life. Thou mayest more truly and heartily rejoyce in the midst of troubles, having a good conscience, then thou canst in the midst of thy delights, having an evil conscience. Against the backbiting of all that bear thee ill will, thou mayest confidently oppose the defence and excuse of thy conscience. Enquire of thy self concerning thy *Bernard.* self; because thou knowest thy self farre better then any other man doth. At the last judgement what will the false praises of others profit thee, or the backbitings of others without a cause, hurt thee? By Gods and thine own judgement shalt thou either stand or fall: Thou shalt not stand or fall by the testimonie of others. The conscience is immortall, as the soul is immortall: And the punishments of hell shall torment the damned as long as the accusation of

conscience shall endure. No external fire doth so afflict the body, as this inward fire doth inflame the conscience. The soul which is burned, is eternal; and the fire of the conscience is eternal. No outward scourges are so grievous unto the body, as these inward whips of conscience are unto the soul. Avoid therefore the guilt of sinne; that so thou mayest avoid the torment of conscience. By true repentance blot thy sinnes out of the book of thy conscience; that they may not be read at the judgement, and that thou mayest not be afraid of the voice of Gods sentence. Mortifie the worm of conscience by the heat of devotion; that it do not bite thee, and so beget eternal horror. Extinguish this inward fire by thy teares; that so thou mayest attain to the joyes of an heavenly cooler. Grant, O Lord, that we may
2. Tim. 4. 7. fight the good fight, keeping faith and a good conscience; that at length we may come safe and sound into our heavenly countrey!

Meditat.

Meditat. XXXIIII.

Of the study of true humilitie.

*What is a bubble? Such is man,
whose life in length is but a span.*

CONsider, thou faithfull soul, the miserable condition of man, and thou shalt easily avoid all tentations of pride. Man is vile in his ingresse, *Bernard.* miserable in his progresse, and lamentable in his egressse. He is assaulted by divels, provoked by tentations, allured by delights, cast down by tribulations, entangled by accusations, bestripped of vertues, and ensnared in evil customes. Wherefore then art thou proud, O earth and ashes? What wast thou before thou wast brought forth? Stinking seed. What in thy life? A sack of dung. What after death? Meat for worms. If there be any thing good in thee, it is not thine, but Gods: Nothing is thine, but sinne. Challenge therefore unto thy self nothing that is within thee, but thy sinnes. He is a fool & an *Kempis.* unfaithfull servant that will be proud

Bernard.

of his masters goods. Behold, O man, the example of Christ! All the glory of heaven serveth him; yea he himself alone is the true glory: And yet he rejected all worldly glory.

Mat. 11. 29.

And still he cries, *Learn of me, for I am meek and humble in heart.* He is the true lover of Christ, that is the follower of Christ. He that loveth Christ loveth also humilitie. Let the servant that is proud blush and be ashamed, seeing that the Lord of heaven is so humble. Our Saviour

Cant. 2. 1.

saith of himself that he is the *Lily of the valleys*, because he, the most noble amongst flowers, is born and bred, not in the mountains, that is, in proud and lofty hearts; but in the low valleys, that is, in the contrite, and humble mindes of the godly. For

Augustine.

the soul that is truly humble, is a feat and delectable bed for Christ, as a godly man saith. True grace doth not lift a man up, but doth rather humble him: Therefore he is not yet partaker of grace, who walketh not in humbleness of heart. The fluents of Gods grace flow downwards, not upwards. As water by nature doth

Bernard.

not

not seek high places: So the grace of God doth not flow upwards, but downwards upon the hearts that are humble. The Psalmist saith, *God dwelleth on high*, and yet *beholdeth* Psa. 113. 5, 6 *be the things that are humble in heaven and in earth*. Surely, this is a marvellous thing; that we cannot draw nigh unto God, who is the highest of all, unless we walk in the path of humilitie. He that is vile in his own eyes, is great in the eyes of God. He that displeaseth himself, pleaseth God. Of nothing did God create the heaven and the earth: And as it was in the creation, so also is it in the reparation of man. God creates of nothing, and repairs of nothing. Therefore that thou mayst be made partaker of regeneration and reparation, seem nothing in thine own eyes, that is, arrogate and attribute nothing unto thy self. We are all weak and frail: And think thou no man more frail than thy self. It hurts not to make thy self inferiour to all, and by humilitie to put thy self under all: But it hurts very much, to preferre thy self before any one.

Tha

Rev. 4.4.

10.

Iſa. 6. 2.

The *twenty foure elders*, that is, all the church triumphant, *caſt down their crowns before the throne*, and give unto God all righteouſneſſe and glory: And what then ſhould the vile ſinner do? The holy angels *the Sera- phims cover their faces* before the face of Gods maieſtic: And what then ſhould man do, who is ſo vile a creature, and ſo unthankfull to his Creatour? Chriſt the true and onely begotten Sonne of God in wonderful humilitie deſcended from heaven, and took our weak nature upon him, and condeſcended to take upon him our fleſh, to die, and to be crucified: And what ſhould man do, who by his finnes is gone ſo farre aſtray from God? Behold, O faithfull ſoul, with what wonderfull humilitie Chriſt hath cured our pride! And doſt thou ſtill deſire to be proud? By the way of humilitie and his paſſion *Chriſt*
 Luk. 24. 26. *entred into glory*: And doſt thou think ever to come to the glory of heaven walking in the way of pride? The diuel for his pride was baniſhed out of the kingdome of heaven: And doſt thou having not yet the frui-
 tion

tion of celestiaall glory think to come
thither by the way of pride? *Adam Gen. 3. 24.*
for his pride was cast out of para-
dise: And dost thou think to come to
the celestiaall paradise by the way of
pride? Let us rather wish to serve, *Granat.*
and to wash the feet of others with
Christ, then to seek ambitiously with
the diuel for an higher place. Let us
be humbled in this life; that we may
be exalted in the life to come. Think *Beda.*
not, O faithfull soul, what thou hast,
but what thou wantest. Grieve for
the vertues which thou hast not, ra-
ther then glory for the vertues
which thou hast. Cover thy ver- *Bernard.*
tues; but lay open thy finnes:
For thou hast great cause to fear,
that if thou shewest the treasure of
thy good works by glorying in
them, the diuel will steal them away
by making thee proud of them. Fire
is best kept, if it be covered with
ashes: So the fire of charitie is never
more securely kept, then when it is
covered with the ashes of humilitie.
Pride is the seed of all sinne: Take
heed therefore of being lifted up, lest
it happen that thou beest cast head-
long

long into the abyſſe of ſinne. Pride is a pleaſing bed for the diuel : Take heed therefore of being liſted up, leſt it happen , that thy miſerable ſoul be made ſubject to the diuels yoke. Pride is a winde that burneth , and drieth up the fountain of Gods grace: Take heed therefore of being liſted up , leſt it happen that thou beſt ſeparated from the grace of God. Cure, O Chriſt , the tumour of our pride! Let thy holy humilitie be our onely merit in this life, and let it be the pattern of our life! Let our faith firmly embrace thy humilitie, and let our life conſtantly follow after it!

Meditat. XXXV.
 Of fleeing from covetouſneſſe.

*The man that covets, is but poore,
 Although he riches have great ſtore.*

AS thou doſt tender the ſalvation of thy ſoul , ſee that thou doſt hate the ſinne of covetouſneſſe. The covetous man is the pooreſt amongſt men ; becauſe he wanteth as well

well that which he hath, as that which he hath not. The covetous man is the most miserable of all men; because he is good to no man, and worst to himself. Pride is the beginning of all sinne: And *covetousnesse the root of all evil*: That, by turning us away from God; and this, by turning us unto the creatures. Riches bring forth sweat in the getting, create fear in the possessing, and bring grief in the loosing: And which is worse, the labour of the covetous shall not onely perish, but shall also cause them to perish. Riches do either forsake thee, or thou dost forsake them: If therefore thou puttest thy trust in riches, what will be thy hope at the houre of death? How wilt thou commend thy soul unto God, if thou dost not commend the care of thy body unto him? God which is Almighty hath a care of thee: Wherefore then dost thou doubt whether he can sustain thee or no? God who is most wise hath a care of thee: Wherefore then dost thou doubt how he will sustain thee? God who is most bountifull hath a care.

1.Tim.6.10

Savonar.

Bernard.

Lud. Vives.

- care of thee: Wherefore then dost thou doubt how he will sustain thee? God who is most bountifull hath a care of thee: Wherefore then dost thou doubt whether he will sustain thee or no? Thou hast the word and bond of Christ, who is the Lord of all that is in heaven and earth, that they which *seek the kingdome of God*, shall want nothing that is necessary for man. Trust in this promise of Christ, he will not deceive thee: For he is truth it self.
- Mat. 6. 33. *Covetousnesse* is the greatest *Idolatry*: Because it sets the creatures in the place of God. The covetous man putteth his trust in the creatures, whereas he should put his trust in God. Whatsoever we love more then God, we preferre before God; and whatsoever we preferre before God, we set up in the place of God.
- Colo. 3. 5. *Esau sold his birth-right for a mease of pottage*: So many sell the inheritance of the kingdome of heaven, which was purchased by Christ, to get things temporall. *Judas sold*
- Mat. 26. 15. *Christ for thirty pieces of silver*: And covetous men sell Christ for temporall

all riches. How can he ever come to the kingdome of heaven, who is filled daily with the husks of the swine? How can he ever come unto God by lifting up his heart unto him, who studies to seek rest for his soul in riches? Riches are thorns, *Mat. 13. 22.* so saith truth it self: He therefore that loveth riches, doth indeed love thorns. O ye thorns, how many souls do ye choak! Thorns do hinder the increase of the seed: And even so doth the solicitude and care about riches hinder the spirituall fruit of the word. Thorns do afflict the body with punctures: And even so do riches torment the soul with cares. Thou shalt be sure to perish, if thou *Austine.* gatherest onely such treasures as do perish. They which lay up treasures here on earth, are like unto them that lay up their fruits in low and moist places, not considering that there they will soon come to rottenesse. What fools are they *Billius.* that place the end of their desires in riches! How can that which is corporall satisfie the soul which is spirituall? when as that rather doth so
compre-

Mat. 6. 26.

comprehend corporall things by the vertue of its spirituall nature, that it cannot be distended and filled by any quantitie. The soul was created for eternity: Thou doest wrong unto her therefore if thou placest the end of thy desires in temporall and momentanie things. The soul the more it is lifted up unto God, the more it is withdrawn from the love of riches. All things the nearer they are unto heaven, the lesse they covet and hoard up: *As the fowls of the aire, which neither sow nor reap.* It is a great signe that the soul is busied about heavenly things, if it do undervalue and contemne earthly things. Myse and creeping things hoard up in the holes of the earth: for they are of a worse condition and of a baser nature then the fowls. It is a great signe that the soul is turned away from God, and fastned unto the creatures, if it cleave unto riches with an inordinate love. God gave a soul unto thee: And wilt thou not commit thy body to his care? God feedeth the fowls of the aire: And dost thou, which art created after his image, doubt

doubt whether he will sustain thee or no? God clotheth *the lilies of the field*: And dost thou doubt whether he will provide clothes for thee or no? Be ashamed, that faith and reason should not effect as much in thee, as a naturall instinct doth effect in the fowls. *The fowls neither sow nor reap*, but commit the care of their bodies unto God. The covetous men do not beleeve the words of God, before they make provision for their own sustenance. The covetous man is a most unjust man: Wherefore? Because he *brought nothing with him into this world*, and yet he is so troubled about these earthly things, as if he meant to carry much with him out of this world. The covetous man is a most unthankfull man: Wherefore? Because he enjoyeth many gifts which come from God, and yet is never lifted up unto the giver thereof by the confidence of heart. The covetous man is a most foolish man: Wherefore? Because he leaveth the true good, without which nothing is good indeed, and cleaveth unto that which is not good without the

the grace of God. He that is held bound by the love of earthly things, doth not possesse them, but is possessed of them. Covetousnesse is neither diminished by plenty, nor want: By want it is not diminished; because his desire of having doth still increase, when he cannot attain what he hath long desired: And by plenty it is not diminished; because the covetous man, the more he getteth, the more he desires: And when he hath got what he covetously desired, he hath still a new occasion ministred unto him to desire more: Like unto fire, which, as more wood is still laid on, the more it increaseth. Covetousnesse is a torrent at first small, but afterwards increasing infinitely: Set a term therefore to the desire of riches, lest thy covetousnesse at length draw thee into everlasting destruction. Many devoure in this life that which they must afterwards digest in hell: And many whilst they thirst after gain, run unto most certain death. Think upon these things, O devout soul, and as much as thou canst, flee from covetousnesse. Thou shalt

Gregor.

Austine.

Leo.

shalt carry to judgement none of thy riches, but those which thou hast given to the poore. Dæst thou refuse to give thy temporall and fading riches to the poore, for whom Christ refused not to give his life? Give unto the poore, that thou mayst give unto thy self: That which thou dost not give unto the poore another shall have. He is too too covetous, to *Bernard.* whom the Lord is not sufficient. He doth not yet truly hope for heavenly things, who overprizeth earthly things. How would he *lay down his* 1. Joh. 3. 16. *life for his brother*, who denieth his temporall substance to his brother that asketh? The hand of the poore is the treasurie of heaven: That which it receiveth it layeth up in heaven; that upon earth it may not perish. Wouldest thou perform an acceptable office unto Christ? Shew thy bounty to the poore: That which *is done unto his members*, the head Mat. 25. 40. *takes as done to himself.* Christ *Austine.* saith unto thee, Give unto me of that which I have given unto thee. Do good with thy goods, that thou mayest obtain good. Give thy earthly things

- things liberally, that thou mayest keep them: For in keeping them too frugally thou loosest them. Hearc Christ admonishing, that thou beest not compelled to heare him at the
 Mat. 25. 41, judgement saying, *Goye cursed into*
 42. *everlasting fire; because ye fedde me not when I was hungry.* The holy seed of almes-giving, as it is sowed
 2. Cor. 9. 6. *sparingly or bountifully*, so it shall be reaped *sparingly or bountifully*. If thou wouldest be in the number of the sheep, do good unto the sheep.
 Nazianzen. *Let the goats cause thee to fear: For*
 Mat. 25. 33. *they are placed at the left hand; not because they took any thing away; but because they gave not.* *Incline our*
 Pl. 119. 36. *hearts, O God, unto thy testimonies, and not to covetousnesse.*

Meditat. XXXVI.

Of the properties of true love, and charitie.

*The signe by which the Saints we know,
 It is by love their faith to show.*

TRue & sincere love is an inseparable property of the godly: No
 Chri-

Christian without faith; and no faith without charitie. Where there is not the brightnesse of charitie, neither is there the heat of faith: Take away light from the sunne, and thou mayst take away charity from faith. Charitie is the outward act of the inward life of a Christian man. *The* Jam. 2. 26. *body is dead without the spirit; and faith is dead without charitie.* He is not of Christ, that hath not the Spirit of Christ; & he hath not the Spirit of Christ, that hath not the gift of charitie. *Charitie is the fruit of the Spi-* Gal. 5. 22. *rit;* The tree is not known to be good unlesse it bring forth good fruit: *Cha-* Colos. 3. 14. *ritie is the bond of Christian perfection;* As the members of the body are knit together by the spirit, that is, the soul: So the true members of the mysticall body are united by the holy Spirit in the bond of charity. In *Solomons* temple all was covered with gold *within* and without: So in 1. Kin. 6. 21. Gods spirituall temple let all be beautified with love and charitie within and without. Let charitie *Luther.* move thy heart to compassion, and thy hand to contribution: *Compassion*

sion is not sufficient, unlesse there be also outward contribution: Neither is outward contribution sufficient, unlesse there be also inward compassion. Faith receiveth all from God, and charitie giveth it again unto our neighbour. By faith we are made partakers of the divine nature: But

1. John 4.8. *God is love.* Therefore where charitie sheweth not it self without, let no man beleeve that there is faith within. No man beleeve in Christ, which loveth not Christ: And no man loveth Christ, unlesse he love his neighbour. He doth not yet apprehend the benefit of Christ with true confidence of heart, whosoever doth deny unto his neighbour the office which he oweth unto him.

Rom. 14.23 That is not truly a good work which proceedeth not from faith: Neither is it truly a good work which proceedeth not from charitie. Charitie is the seed of all vertues: It is no good fruit which springeth not forth from the root of charitie: For charitie is the spirituall taste of the soul: For unto it alone is every good thing sweet, every hard thing sweet, all adversitie

Bernard.

verine sweet, and all pain and trou-
 ble sweet; yea more, the taste of
 charitie makeh even death it self
 most sweter. *For love is strong as Cant.8.6.*
 death, yea stronger then death; be-
 cause love brought Christ to die for
 us. And love doth so stirre up the
 true godly, that they doubt not to
 die for Christ. All the works of God
 proceed from love, yea punishments
 themselves: So let all the works of
 a Christian man proceed from love.
 In all the creatures God hath set be-
 fore us the glasse of love. The sunne
 and the starres shine not to them-
 selves, but to us: The herbe purge
 not themselves, but us: Aire, water,
 beasts, and all creatures serve man.
 Do thou also give thy self wholly to
 love thy neighbour. *Tongues profit 1. Cor. 13.1.*
 not without charitie: Because with-
 out charitie knowledge of tongues *1. Cor. 8.1.*
 puffeth up; but charitie edifieth.
 Knowledge of mysteries profits not *1. Cor. 13.2.*
 without charitie: Because the devell
 also hath knowledge of mysteries;
 but charitie is onely proper to the
 godly. Faith also which can remove
 mountains profits not without cha-
 ritie:

ritie: For such faith is the faith of
 working miracles, and not of salva-
 tion. Charitie is better then the gift
 of doing miracles: Because that is
 the undoubted mark of true Christi-
 ans; but this is sometimes granted to
 the wicked. It profits not to give all
 that one hath unto the poore, if there
 be not charitie: For the outward
 action is done in hypocrisie, if there
 be not inward love. Rivers of boun-
 ty profit not, unlesse they spring from
 the fountain of charitie. *Charitie is*
 4 *patient*: For no man is easily angry
 with him that he loveth truly. *Cha-*
 4 *ritie is bountifull*: For he that by
 charitie hath bestowed his heart,
 which is the chief good of the soul,
 how should he deny the outward
 4 goods, which are lesse? *Charitie en-*
vieth not: Because he that is in cha-
 ritie looketh upon anothers good as
 5 upon his own. *Charitie thinketh no*
evil: No man easily hurts him whom
 he loveth truly, and from his heart.
 4 *Charitie is not puffed up*: Because
 by charity we are all made the mem-
 bers of one body; and one member
 prefers not it self before another.

Charitie doth not behaue it self un-
decently: For it is the property of an
angry man to bear himself unde-
cently; but charitie is the bridle of
anger. *Charitie seeketh not those*
things which are *her own*: Because
that which one loveth, he preferreth
before himself, and seeketh the profit
thereof more then his own. *Charitie*
is not provoked to anger: For all an-
ger proceedeth from pride; but cha-
ritie puts it self under all. Charitie
imagineth no mischief: For it plain-
ly appeareth that he is not yet in
perfect charitie, whosoever worketh
mischief against any one. *Charitie*
enjoyeth not in iniquitie: For cha-
ritie maketh anothers misery to be
her own. *Charitie beareth all things,*
believeth all things, hopeth all
things, endureth all things: For cha-
ritie refuseth not to do unto others as
she desires that others should do un-
to her. *Tongues shall cease, prophe-*
sies shall cease, and sciences shall be
destroyed: But *charitie shall not*
cease; but the imperfection thereof
shall be taken away, and the perfe-
ction thereof shall be compleat in

5

5

5

5

6

7

8

the life to come. God commanded two altars to be built in the tabernacle; and fire was carried from the outward to the inward: God hath congregated a twofold Church, militant and a triumphant: The fire of love shall at length be translated from the militant to the triumphant. I think upon these things, O devout soul and study after holy love. Whatsoever thy neighbour be, yet he is one for whom Christ vouchsafed to die. Why then dost thou deny to shew thy charitie to thy neighbour, when as Christ did not stick to lay down his life for him? If thou lovest God truly, thou must also love his image. We are all one spirituall body: let us therefore have all one spirituall minde: It is unfit that they should be at variance upon earth, which must at length live together in heaven. Whilest our mindes agree in Christ, let our wills also be conioyned. We are the servants of one Lord: It is not fit that we should be at variance. That member of the body is dead, which hath not a sense of another's grief: Neither let him judge himself

Bernard.

Of sand.

himself a member of Christs myſti-
call body, whoſoeuer doth not grieve
with another that ſuffereth. We have
all one Father that is God, whom
Chriſt hath taught thee daily to call
our Father: And how ſhall he own *Lud. Viver.*
thee to be his true ſonne, unleſſe thou
again own his ſonnes to be thy bre-
thren? Love him that is commended
unto thee by God, if he be worthy;
becauſe he is worthy: and if he be
not worthy, yet love him; becauſe
God is worthy whom thou oughteſt
to obey. If thou loveſt a man that is
thy enemy, thou ſheweſt thy ſelf
to be the friend of God. Do not
mark what man doth againſt thee;
but what thou haſt done againſt
God. Obſerve not the injuries of-
fered thee by thine enemies; but ob-
ſerve the benefits conferred upon thee
by God, who commandeth thee to
love thine enemy. We are neigh- *Auguſtine.*
bours by the condition of our earth-
ly nativitie, and brothers by the hope
of our celeftiall inheritance: Let us
therefore love one another. Kindle
in us, O God, the fire of love and
charitie by thy Spirit!

Meditat. XXXVII.

Of the study of chastitie.

*The soul that's chaste is Christ his spouse,
His bed of rest, his lodging-house.*

Berofus.

HE that will be the true disciple
of Christ must study to be chaste
and holy. Our most gracious God is
a pure & chaste Spirit: And thou must
call upon him with chaste prayers. It
was the saying of a wise man, That
the chastitie of the body and the san-
ctitie of the soul are the two keys of
religion and felicitie. If the body be
not kept pure and immaculate from
whoredome, the soul cannot be ar-
dent in prayer. Our *body is the tem-
ple of the holy Ghost*: We must be-
ware therefore, and be very carefull
that we pollute not this holy habi-
tacle of the holy Ghost. Our mem-
bers *are the members of Christ*: We
must beware that we take not the
*members of Christ and make them
the members of an harlot*. Let us
cleave unto the Lord by faith and
chastitie; that we may be *one Spirit*
with him: Let us not cleave unto

15

17

an harlot, that we be not made *one* 16
body with her. The Sodomites burn- Gen. 19. 11.

ing with lust were smitten by the
Lord with blindness corporall and
spirituall: And such is the punish-
ment of unchast men even unto this
day. The Sodomites lust was pu-
nished with *fire and brimstone* fal- 24
ling down from heaven: So God
shall inflame the heat of this evil
concupiscence in whoredomes with
everlasting fire. This fire is not to be
extinguished: But *the smoke of the* Rev. 14. 11.
torments ascendeth up for ever and
ever Without, that is, without the Rev. 22. 15.

heavenly Jerusalem *are dogs*, that is,
impure and lustfull men. Christ hath
washed us with his precious blood in
baptisme: And therefore we must
beware, and be carefull that we do
not defile our selves with filthy lust.
Even nature her self hath taught men
to blush and to be ashamed to com-
mit such filthinesse in the sight of
men: And yet they are not ashamed
to commit it in the sight of God and
his angels. No walls can hinder God
from seeing; for his eyes are brighter
then the sunne: No angles, or cor-

*Granat.**Bed.**Bernard.*

ners can exclude the presence of the holy angels : No secret turnings can keep away the testimony of the conscience. This is a wonderfull thing: That the heat of lust should ascend up into heaven, where the stink thereof descendeth even unto hell. This short pleasure shall bring forth everlasting sorrow : That which delighteth is momentary, but that which tormenteth is everlasting: The pleasure of fornication is short, but the punishment of the fornicator is for ever. Let the memory of him that was crucified crucifie in thee thy flesh. Let the remembrance of hell quench in thee the heat of concupiscence. Let the teares of repentance extinguish in thee the fire of lust. Let the fear of God wound thy flesh, that the love of the flesh deceive thee not: Consider with thy self, that the appetite of lust is full of anxietie and folly ; the act full of abomination, and ignominie; and the end full of repentance and shame. Look not upon the fawning face of the diuel inciting thee to lust, but look back upon his tail, when he flyeth, which is full of pricks. Think
not

not upon the shortnes of the pleasure;
but rather think upon the eternitie of
the punishment. Love the knowledge *Hierome.*
of the Scriptures; and then thou wilt
not love the vices of the flesh. Be al-
wayes doing somewhat, that the
tempter when he cometh may finde
thee busied. He deceived *David* 2. Sam. 11. 3.
when he was idle: He could not de-
ceive *Joseph*, for he was busied in his Gen. 39. 8.
masters service. Think every houre
that death is at hand; and thou
wilt easily despise all the pleasures
of the flesh. Love temperance; and
thou shalt easily overcome evil con-
science. The belly set on fire with
wine; doth presently burne with lust.
Amidst thy dainties thy chastitie is
in danger. If therefore thou feedest
thy flesh daintily and immoderately,
thou nourishest thine own enemies.
So feed thy flesh, that it may serve *Hugo.*
thee: keep it so under, that it be not
proud. Think upon the terror of
the last judgement; and thou shalt
easily extinguish the fire of lust. For 1. Cor. 4. 5.
at the day of judgement the secrets
of the heart shall be revealed; and
then how much more those things

Mat. 12. 36. that are done in secret? *Thou must give an account for unprofitable words:* And how much more then for filthy speeches? Thou must give an account for filthy speeches: How much more then for impure actions? As long as thy life hath been, so long shall thy accusation be: As many as thy sinnes have been, so many shall thy accusers be. Those thoughts, which men make no reckoning of, shall come to judgement: What then doth it profit thee to have thy fornication for a time concealed from men, seeing that it must be revealed in the sight of all men at the day of judgement? What doth it profit thee to escape the judgement-seat of an earthly judge, seeing that thou canst not escape the judgement-seat of the supreme judge? This judge thou canst not corrupt with gifts; for he is a most just judge: This judge thou canst not move with prayers; for he is a most severe judge: This judge his province and jurisdiction thou canst not flee from; for he is a most powerfull judge: Him thou canst not deceive with vain excuses;

Bernard.

cuses; for he is a most wise judge: from his broad and proclaimed sentence thou canst not appeal; for he is the supreme judge. There shall be truth in the inquisition, nakednesse in the publication, and severitie in the execution. Therefore, O soul devout towards God, let the fear of this judge be alwayes before thine eyes; and the fire of lust shall not deceive thee. Be thou the rose of charitie, the violet of humilitie, and the lillie of chastitie. Learn humility of Christ thy bridegroom, and of him learn also chastitie. Great is the dignitie of chastitie, which was consecrated in the body of Christ. Great is the dignitie of chastitie; because whiles we are in the flesh, it makes us to live as out of the flesh. As nothing is more vile then to be overcome of the flesh: So nothing is more glorious then to overcome the flesh. Neither must we onely avoid outward fornication, but also impure cogitations: Because God is judge not onely of the outward act, but also of the inward thoughts. Piety is often wounded by the looks, and chastitie is often wounded by the

*Bonavent.**Bernard.**Mat. II. 29.**Erasmus.*

Mat. 5. 28.

Bernard.

Comment.

1. Cor. 6. 18.

the eyes: Heare what truth it self
 faith: *He that looketh upon a woman
 to lust after her, hath already commit-
 ted adulterie with her in his heart.*
 As the fight is difficult: So shall the
 victorie also be glorious. It is a diffi-
 cult thing to quench the flaming fires
 of lust. Lust incites them that are not
 yet come to the yeares of youth; it
 inflames those that are young; and it
 wearieth those that are old and de-
 crepit: It despiseth not cottages, nei-
 ther doth it reverence palaces. But as
 difficult as it is here to fight, so lan-
 dable shall it be hereafter to triumph,
 The first sparks are presently to be
 quenched; and we must not adde
 fewell to the fire of evil concupi-
 scences. The Apostle, when he rec-
 kons up the vices with which we
 must strive, bids us not fight with
 fornication, but flee from it: *Flee*, saith
 he, *from fornication*: For even as a
 stranger feigning simplicitie comes
 to us like a beggar to deceive us: if
 we deny him entrance, he goes his
 way; if we receive him in, he be-
 comes our guest, & gathers strength;
 and at length, if we consent. he be-
 comes

comes our Lord and master: So the motions of evil concupiscence assail us if we foster them not, they depart away; if thou wouldest not have this enemy to rule over thee, receive him not into the house of thy heart. Keep us, O God, in sanctitie of life, and chastitie of body!

Meditat. XXXVIII.

Of the flitting swiftnesse of this present life.

*The life of man's a rolling stone,
Mov'd to and fro, and quickly gone.*

THink, O devout soule, upon the miserie and brevitie of this life; that thy heart may be lifted up to the desire of the ecclesiastiall inheritance. This life whiles it increaseth, it decreaseth; whiles it is augmented, it is diminished: Whatsoever is added to it, is also taken from it. It is but a *small* point of time that we live, yea it is yet lesse then a point: Whilst we sum our selves, immortallitie comes upon us. We are in this life, as in a
strange

Mat. 5. 28.

the eyes: Heare what truth it self
saith: *He that looketh upon a woman
to lust after her, hath already commit-
ted adulterie with her in his heart.*

Bernard.

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yet come to the yeares of youth; it
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crepit: It despiseth not cottages; nei-
ther doth it reverence palaces. But as
difficult as it is here to fight, so lau-
dable shall it be hereafter to triumph,
The first sparks are presently to be
quenched; and we must not adde
fewell to the fire of evil concupi-
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kons up the vices with which we
must strive, bids us not fight with
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Cambrar.

1. Cor. 6. 18.

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Meditat. XXXVIII.

Of the sitting swiftnesse of this present life.

*The life of man's a rolling stone,
Mov'd to and fro, and quickly gone.*

THink, O devout soul, upon the miserie and brevitie of this life; that thy heart may be lifted up to the desire of the celestiall inheritance. This life whiles it increaseth, it decreaseth; whiles it is augmented, it is diminished: Whatsoever is added to it, is also taken from it. It is but a *seuer.* point of time that we live, yea it is yet lesse then a point: Whilst we turn our selves, immortalitie comes upon us. We are in this life, as in a
strange

Gen. 23. 4.

Ambrose.
Gregor.

Bernard.

Austine.

Rev. 14 13.

alone, but *our works follow us*, and

we

strange house: *Abraham* had not in the land of Canaan a place to dwell in; but onely an hereditarie place for buri all: So this present life is like unto an inne, and to a burying place. The beginning of this life is presently the beginning of death. Our life is like unto him that saileth; for whether he stand, sit, or lie down, still he comes nearer & nearer unto the havē, & goeth thither, whither he is carried by the motion of the ship: So also we, whether we sleep or wake, lie down or walk, will or nill, are carried still moment after moment till we come to our end. This life is rather a death; because every day we die: For every day we spend some of our life. This life is full of grief for things past, full of labour for things present, and full of fear for things to come. Our ingresse into this life is lamentable; because the infant begins his life with teares, as it were foreseeing the evils to come: Our progresse is weak; because many diseases afflict us, and many cares torment us: Our egress is horrible; because we do not depart

we must passe from death to Gods Heb.9.27.
severe judgement. We are conceived Bernard.

in sinne, we are brought forth in mi-
serie, we live in pain, and we die in
anguish. We are begotten in unclean-
nesse, we are nourished in darknesse,
and brought forth in sorrow. Before

we come forth, we are a burthen to
our wretched mothers: and when we
do come forth, we do like vipers

teare a way. We are strangers in our birth, and pilgrims in our life; be-
cause we are compelled to depart a-
way by death. The first part of our

life is ignorant of it self; the middle
part is overwhelmed with cares: and
the last part is burthened with grie-
vous old age. All the time of our life

is either present, past, or to come. If
it be present, it is flitting; if it be past,

it is then nothing; if it be to come,
it is then uncertain. We are filchines

in our originall, we are bubbles in
our life, and we are meat for worms

at our death. From earth we come,
on earth we go, to earth we must re-
turn. The necessitie of our birth is

base, our life miserable, and our
death lamentable. Our body is an

earthly

earthly

earthly

Austine.

Sol. Salamo.

Sidonius.

earthly house in which do dwell together sinne and death, which every day consume it. All our life is a spirituall warfare. Above, devils lie in wait for our destruction: On the right hand and on the left, the world oppugnes us: Beneath and within, the flesh fighteth against us. The life of man is a warfare: Because in this

Gal. 5. 17. *life, there is a continuall fight between the flesh and the spirit. What true joy then can a man have in this life, when there is in it no certain felicitie? What thing present can delight us, when other things do passe away, but that which hangerth over our heads, doth never passe away? And again what can delight us, when that which we love is quite ended, and grief that shall never have end, doth approach still nearer unto us?*

Marion: *This is all we gain by long life: To do more evil, to see more evil, and to suffer more evil. This is all that long life doth for us: It makes our accusation the greater at the last judgement. What is man? The slave of death, and as a passenger on the way. He is lighter then a bubble,*
shorter

shorter then a moment, more vain
then an image, more empty then a
sound, more brittle then glasse, more
changeable then the winde, more
fading then a shadow, and more de-
ceitfull then a dream. What is this *Bapt. Mant.*
life? The expectation of death, the
stage of mockeries, the sea of mis-
eries, an hemine or phiall of bloud
which every light fall breaketh, and
every fit of an ague corrupteth. The
course of our life is a labyrinth; we
enter into it when we come out of
the wombe, and we go out of it by
the passage of death.

*It's nought but earth, & earth is but a fume:
A fume is nought, as nought do we consume.*

This life is frail as glasse, is sliding
as a river, is miserable as a warfare:
And yet it seems to many much to
be desired. This life seems outward. *Gregor.*
ly as a gilded nut: But if thou o-
penest it with the knife of truth, thou
shalt see that within there is nothing
but worms and rottenesse. There
are apples growing about Sodom,
which are pleasing for outward
beauty: But being touched they fall
to dust. The felicitie of this life doth
out-

outwardly, but if thou pressest it with a more weightie consideration, it will appeare to be like unto smoke and dust. Therefore, O beloved soul, do not suffer thy cogitations to set up their rest in this life: But let thy minde alwayes pant and breath after the joyes to come. Compare the short moment of time granted unto us in this life, with eternitie which never shall have end: and it will appeare what a foolish thing it is to cleave unto this life that flitteth away; and to neglect that which is everlasting. This life of ours posteth away: And yet in it do we either get, or loose everlasting life. This life is most miserable: And yet in it do we either get or loose everlasting life. This life is subject to many calamities: And yet in it do we either get or loose everlasting joy. If therefore thou hopest for life everlasting: in this flitting life desire it with all thy heart. Use the world; but let not thy heart cleave to the world: Negotiate in this world; but fix not thy minde upon this present life: The outward use of worldly things hurt-
eth

thou not, unlesse thy inward affection
deave unto them. Heaven is thy
countray, the world is but the place
of thy sojourning: Be not so much
delighted with the momentanie en-
tertainment of this world, as to have
thy minde withdrawn from the de-
sire after thy heavenly countray. This
life is our sea; but eternitie is our
haven: Be not therefore so much de-
lighted with the momentanie tran-
quillitie of this sea, as that thou canst
not attain to the haven of everlasting
tranquillitie. This life is sliding, and
doth not keep faith with her lovers,
but doth often flee from them when
they never think of it: Why there-
fore wilt thou trust it? It is very dan-
gerous for thee to promise unto thy
self securitie for one houre: For often-
times in that one posting houre this
life is ended. The safest way then is,
to expect our departure out of this
present life every houre, and to pre-
pare our selves for it by serious re-
pentance. *In the gourd* wherewith
Jonas was delighted God prepared a *Jon. 4. 7.*
worm that it might wither: So in
these worldly things, whereunto ma-
ny

Anslinc.

ny cleave so fast, as if they were
glewed to them, there is no certain-
tie; but the worms of corruption do
breed in them. The world is now so
worn away with a long consumpti-
on, that it hath even lost the face by
which it was wont to seduce: And
therefore they that delight to perish
with the world now perishing are as
much to be blamed and condemned,
as they are to be praised and com-
mended, that flourished with the
world then flourishing. Withdraw,
O Christ, our hearts from the love of
this world, and stirre up in us a desire
after the kingdome of heaven.

Meditat. XXXIX.

Of the worlds vanitie.

*Love not the world: The world is vain;
But love those things that ay remain.*

1. Joh. 2. 15. **S**ET not thy love, O devout soul,
Upon those things which are in
1. Cor. 7. 31. the world: The world shall passe a-
2. Pet. 3. 10. way, and all the things therein shall
be consumed with fire: Where shall
thy love be then? Love that good
which

which is everlasting; that so they
 mayst live for ever. Every creature *Rom. 8. 20.*
 is subject to vanitie: Whosoever
 therefore cleaveth with his love unto
 the creatures, shall also become vain
 himself. Love that good which is
 true and stable; that thy heart may
 be quieted and established. Why
 doth worldly honour delight thee?
 He that seeketh the honour of men, *Joh. 5. 44.*
 cannot be honoured by God. He
 that seeketh the honour of the world,
 must be conformed unto the world:
 and he that pleaseth the world, cannot
 please God. *Gal. 1. 10.* All things are un-
 stable and must perish, whatsoe-
 ver are given by those that are un-
 stable and do perish: How then
 can the honour of the world be
 stable? He that was yesterday ex-
 tolled to the skies by the praises of
 men, is brought down again to-
 morrow with disgrace. Desire
 therefore to please God; that thou
 mayest be honoured of God: For
 that is the true and stable hon-
 our. What is a man the better *Kempis.*
 for being reputed great by man? If
 a man be great in the sight of
 God,

Joh. 6. 15.

Joh. 18. 5.
Bernard.

Luk. 24. 26.

Bernard.

God, then is he great indeed, not otherwise. Christ being sought for to take a kingdome, fled from it; but being sought for to be reproched, and to be ignominiously crucified, he offered himself: Delight therefore rather in the disgrace then the glory of the world; that so thou mayest be conformed unto Christ. He that doth not despise the world for Christ, how would he lay down his life for him? There is no way to true glory but by contemning the glory of the world: for so Christ *entred into his glory*, by the ignominie of the crosse. Be content therefore to be despised, to be vilified, and to be rejected in this world; that thou mayest be honoured in the world to come. Christ taught us by his life how we should esteeme of the world. All the glory of the heavens serveth him, yea he alone is even glory it self: And yet he rejected worldly glory. Therefore the more a man is honoured, and the more he aboundeth in bodily consolations; the more deeply and inwardly must he become sorrowfull, that he is so farre from being conformable unto

unto Christ. Vain is the praise of man, *Kempis.*
 if an evil conscience accuseth within: What doth it profit a man sick of a fever, if he be laid in a bedsted of ioye, when as notwithstanding he is tormented with raging heat within? It is the testimonie of thy conscience that is the true honour and praise indeed. There is no juster judge of thy doings, then God and thine own conscience: Desire to approve thy deeds before this judgement. Is it not enough for thee to be known of thy self, and, which is most of all, to be known of God? But why dost thou so much covet after riches? He is too covetous unto *Bernard.* whom the Lord is not sufficient. This life is the way to our eternall country: What then do much riches profit? They do rather burthen the traveller, as great burthens do a ship. Christ the king of heaven is the riches of Gods servants. The true treasure *Lud. Vives.* must be within a man, and not without him. That is the true treasure *Kempis.* which thou canst carry with thee to the generall judgement: But all these outward goods are taken from

Bernard. from us in death. The goods gathered together do perish; but first he that gathered them doth perish, unless he be rich in the Lord. Poore

Job 1. 21. thou comest into the world, and poore must thou go out. And why should the middle differ from the

Dionysius. beginning, and the end? Riches are appointed for our use: And how few will be sufficient! A little gift of grace and vertues is better then all earthly riches. Wherefore? Because vertue pleaseth God, but riches do not please him without vertue. The

Bernard. povertie of Christ must be more acceptable unto us, then the riches of the whole world. Povertie was sanctified through Christ. He was

poore in his nativitie; poore in his life; and poorest of all at his death. Why dost thou stick then to preferre povertie before worldly riches, when as Christ preferred it before heavenly riches? How will he com-

mit his soul unto God, who doth not commit unto him the care of his body? How will he lay down his life for his brother; who doth not bestow his riches upon him? Riches

bring

bring forth labour in the getting,
 fear in the possessing, and grief in
 the loosing: And, which is most to be
 lamented, the labour of the covetous
 shall not onely perish, but it causeth
 them also to perish, as Bernard
 saith. Thy love is thy God: *Where* Mat. 6. 21.
thy treasure is, there will thy heart be
also. He that loveth these bodily,
 earthly, and perishing riches, cannot
 love the spirituall, heavenly, and eter-
 nall riches. Wherefore? Because those
 pull down the heart of man, and
 draw it downwards; but these lift it
 upwards. The love of earthly things Apostle.
 is the birdlime of spirituall punish-
 ments, as one of the true lovers of
 Christ said. *Love wife* which was Gen. 19. 26.
turned into a pillar of salt doth yet
 reach unto us. Not to look back to
 those things which are in the world;
 but to go straight on to our heavenly
 country. The Apostles *left all and* Mat. 4. 22.
followed Christ. Wherefore? Because
 the knowledge of the true riches ta-
 keth away the desire after false ri-
 ches. If we have tasted the Spirit, the
 flesh pleaseth not our taste. If Christ
 be sweet to a mans taste, then the
 world

world is bitter unto it. But why dost thou so much seek after pleasures? Let the remembrance of him that was crucified, crucifie in thee all desire of pleasure. Let the remembrance of hell-fire quench in thee all the fire of lust. Compare the short moment of pleasure with eternall punishments. Pleasures are brutish, and they make us like brutes. The sweetness of the kingdome of heaven pleaseth not his taste, that is daily full with the husks of the swine. Let us mortifie all sensuall pleasures, and let us with *Abraham* offer to God as a spirituall sacrifice this our beloved sonne, that is, the concupiscences of our soul, by renouncing voluntarily all pleasure, and by embracing the bitterness of the crosse. It is not a plain way strewed with roses, but a sharp way and set with thorns, that leadeth unto the kingdome of heaven. The outward man increaseth by pleasures; but the inward man by the crosse, and by tribulations. As much as the outward man is augmented, so much is the inward man diminished. Pleasures serve the body; but the true godly

Bernard.

Granat.

Gen. 22.3.

godly have least care of their body,
and the greatest care of their soul.
Pleasures do captivate our hearts
that they cannot be free in the love
of God. Not pleasures, but the con-
tempt of pleasures at death shalt
thou carry away with thee, and
bring to judgement: Let the fear of
God then wound thy flesh; that the
love of the flesh deceive thee not.
Keep alwayes in thy minde the me-
mory of Gods judgement; that the
perverse judgement of thy sensuall
appetite leade thee not into bondage.
Look not upon the flattering face
of the serpent; but look back upon
his stinging tail. Overcome thou by
the grace of Christ; that at length
thou mayst as conquerour be crown-
ed by Christ.

*Bernard.**Meditas*

Mediat. XL.

Of the profit of tentations,

*The palm-tree grows the more prest down,
And crosses prove the churches crown.*

Mat. 4. 1.

IT is profitable for the faithfull soul, to be tried and confirmed by tentations in this world: Our Saviour himself would wrafile with the diuel in the wildernesse, that for us and for our salvation he might overcome him, and be the first champion in our quarrell. He descended first into hell, and afterwards ascended up into heaven: So the faithfull soul must first descend into the hell of tentations, that so it may ascend into celestiall glory. The people of Israel could not come to possesse the promised land of Canaan, before they had overcome divers enemies: Neither can the faithfull soul promise unto it self the kingdome of heaven, untill it hath overcome the flesh, the world, and the diuel. Tentation proveth, purgeth, and enlighteneth us. Tentation proveth us: For faith shaken by adversitie is

Dionys. 6

confirmed more strongly in the rock of salvation, it enlargeth it self more into the boughes of good works, and riseth up higher unto the hope of deliverance. When *Abraham* being commanded to sacrifice his sonne, shewed himself ready to obey Gods command: after the tentation the angel of the Lord appeared unto him, saying: *Now know I that thou fearest God, seeing that for my sake thou hast not spared thine only sonne.* Even so in tentations if thou shalt offer unto God the beloved sonne of thy soul, that is, thine own will, thou shalt be reputed one that truly feareth God, and thou shalt in thine heart heare God speaking unto thee. Fire proves gold, and tentation proves faith. The souldiers valour is seen in the fight: And the strength of our faith appeareth in tentations. When the whirling windes and the stormy waves beat upon the ship of Christ, then it appeareth of how little faith some of the disciples are. The Israelites whom God commanded to be led forth to overcome the Midianites,

Gen. 22. 10.

12.

Mat. 8. 24.

26.

Judg. 7. 4.

Meditar. XL.

Of the profit of tentations.

*The palm-tree grows the more prest down,
And crosses prove the churches crown.*

Mat. 4. I.

Josh. 23.

Dionys. 6

IT is profitable for the faithfull soul, to be tried and confirmed by tentations in this world: Our Saviour himself would wraastle with the diuel in the wilderness, that for us and for our salvation he might overcome him, and be the first champion in our quarrell. He descended first into hell, and afterwards ascended up into heaven: So the faithfull soul must first descend into the hell of tentations, that so it may ascend into celestiall glory. The people of Israel could not come to possesse the promised land of Canaan, before they had overcome divers enemies: Neither can the faithfull soul promise unto it self the kingdome of heaven, untill it hath overcome the flesh, the world, and the diuel. Tentation proveth, purgeth, and enlighteneth us. Tentation proveth us: For faith shaken by adversitie is

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26.

Judg. 7. 4.

were first proved at the waters: So they which are to be admitted into their heavenly countrey after the conquest of their enemies, are first to be proved in the waters of tribulations and tentations. Whatsoever adversitie therefore, whatsoever tentations happen unto the faithfull soul; let her think with her self that they are for triall and not for deniall. Tentation also purgeth. To purge out the pestilent humour of self-love, and the love of the world, Christ our Physician useth many grains of bitter Aloes. Tribulation sends us to search our conscience, and recalls to our memorie the finnes of our life past: And further, as Physick preserveth the body from contagious diseases: So also doth tribulation preserve the soul from finnes. Man is alwayes prone to sinne: But more in time of prosperitie then in adversitie. *Riches* are thorns to many men: Therefore God plucks out the thorns; that they may not choak their souls. Varietie of worldly businesse hindreth many from the service of God: Therefore God sendeth diseases upon them; that they

Bernard.

Mat. 13. 22.

they may come to themselves, and begin to die to the world, and to live to God.

Some men have tumbled down the hill of great prosperitie: And have enjoyed truest rest in their adversitie.

The honour of the world puffeth men up with pride: Therefore God brings them into contempt, and withdraweth from them the fewell of pride. Last of all, Tentation enlighteneth. We come not to know the frailty and vanitie of all worldly comfort, but by tentations. *Stephen Act. 7. 56.*

when he was stoned, saw the glory of Christ: So Christ manifests himself unto the contrite soul, in calamities. There is no true and solid joy but where God dwelleth; and Gods dwelling is in the *contrite and hum-* *Isa. 57. 15.*

ble spirit. Affliction it is and tentation which humbleth the spirit, and maketh it contrite: Therefore true and solid joy is in the soul of the afflicted. Tentation is the way to come to the knowledge of God: Therefore the Lord saith, *I will be with him in* *Psal. 61. 16.*
trouble, I will deliver him, and make

16.

him see *my salvation*. Blinde Tobie saw nothing either above him, beneath him, or before him, and therefore he saw not himself: But being enlightned of God by the angel Raphael, he saw all things, which before he could not see, using no other medicine but *the gall* of a fish: To shew, that our eyes are to be spoiled with the gall of bitterness, that so we may be enlightned, and come to the true knowledge of ourselves and worldly things. Why saith the

Tob.6.8.

1 Cor. 13. 12

Aposle, that we know but as a glasse. Because in tentations we come to know that God maketh the elect joyfull under the shew of sorrow, and quickeneth them under the shew of death, and healeth them under the shew of sicknesse, and enrictheth them under the shew of povertie.

Bernard.

Therefore must the crosse and temptation be welcome unto him, whosoever is not unthankfull to Christ who was crucified and tempted for us. O good Iesus! Let me be burned here, let me be smitten here, that I may be spared hereafter! O good Iesus! Thou which dost often cast us off from thee

thee by sparing us, make us to return unto thee by striking us! Afflict and presse the outward man; that the inward man may grow and increase! O good Jesus! Fight within me, against me: Be thou the moderator of the fight, and the crown of my victorie! Whatsoever adversitie I feel in this life, let it tend to the strengthening and increasing of my faith! O good Jesus, help my weak faith! For so thou hast promised by thy holy prophet: *As a mother comforteth her children, so will I comfort you: As a weller.* *Isa. 66. 13.* mother cherisheth and nourisheth her sucking infant with much care: So do thou (O good Jesus) erect and confirm my languishing faith! Grant that thy inward comforts may prevail more with me then the contradictions of all men and the diuel himself, yea and the cogitations of mine own heart! O thou good Samaritane, poure the sharp wine into the wounds made by my sinnes, but poure in also the oyl of divine comfort! Multiply my crosses, but give me also strength to endure them! *Luke 10. 34.*

16.

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Meditar. XLI.

Here are foundations of Christian patience.

*Take up thy crosse, do but endure:
To overcome thou shalt be sure.*

BE quiet, O devout soul, and endure with patience the crosse which God hath laid upon thee: Consider the passion of Christ thy bridegroom. He suffered for all, of all, and in all. He suffered for all, yea even for them, which despise his precious passion, and wickedly trample his blood under their feet. He suffered of all. He is delivered, he is broken in pieces, he is forsaken of his heavenly Father, he is *forsaken of his disciples*, he is rejected of the Jews his own peculiar people: For they preferred *Barabbas* the thief before him: He is crucified of the Gentiles. He suffers for the sinnes of all men: And therefore he is afflicted of all men. He suffered also in all: His *soul was sorrowfull even unto death*, and being pressed with the sense and feeling of Gods

Gods anger, cries out that he was forsaken of God: All the members of his body are in a bloody sweat: His head is crowned with thorns: His tongue tastes a cup of gall and vinegar, his hands and feet are boared with nails, his side is wounded, his whole body is scourged, and he is stretched forth on the crosse: He suffered hunger, thirst, cold, contempt, poverty, reproaches, wounds, death, and the crosse: And then how unjust a thing were it for the servant to rejoyce, when the Lord suffereth! How unjust were it that we should rejoyce in our sinnes, when our Saviour is so grievously punished for them! How unjust were it that the other members should not condole, when the head is afflicted! But rather it is necessary that we enter through many tribulations into the kingdome of heaven: as it was necessary that our Saviour should by his passion enter into celestially glory. Consider also the bountifull reward: *The sufferings of this present life are not worthy of the glory which shall be revealed unto us.* How great soever our suffering is,

it.

it is but temporall, yea sometimes but for a day: But the glory is everlasting. God doth exactly observe all our aduersities, and will at length *bring them to judgement*: How disgracefull a thing then will it be at the generall assembly of the whole world, to appeare without the jewels and bracelets of the crosse, and passions! *He shall wipe away all teares from the eyes* of those that are his: O happy teares, which shall be wiped away by the hand of such a great Lord! O happy crosse, that shall finde a crown in heaven! *David* was not ten whole yeares in his exile, but he was fortie in his kingdome: Here we have the shortnesse of our suffering prefigured, and the eternitie of the glory which is to follow. It is but a moment of time wherein the Saints are exercised by the crosse: But the mercies by which they are comforted are for ever. And thus after aduersitie in the morning, follows prosperitie in the evening. Consider also the tribulation of all the Saints. Behold *Job* mourning on the dunghill, *John* hungry in the wildernes, *Peter* stretched

Ecclesiastes
12. 14.

Isa. 25. 8.
Revel. 7. 17.

Dionys.

2. Sam. 5. 5.

Job 2. 8.

Matth. 3. 4.

out upon the crosse, *James* beheaded of *Herod* with the sword! Behold *Mary* the blessed mother of our *John 19.25*
Saviour standing under the crosse! She was the type of the Church the spirituall mother of our Lord. Blessed are ye, saith Christ, when men *Matth. 5.*
shall persecute you for my names sake. *11, 12.* For so have they done to the Prophets. O glorious persecution which makes us conformable unto the Prophets and Apostles, and all the Saints, and even unto Christ himself! Let *Matth.*
us therefore suffer with those that suffer, let us be crucified with those that are crucified, that we may be glorified with those that are glorified. If we be true sonnes indeed, let us not refuse the condition of the rest of our brethren. If we truly desire the inheritance of God, let us accept it wholly: For the sonnes of God are not onely heirs of joy and glory in the world to come, but also of heaviness and sufferings in this present world. For God scourgeth every *Hebr. 12. 6.*
sonne whom he receiveth: He punisheth their sinnes here, that he may spare them at the judgement to come,

Bernard.

come: He multiplies tribulations here, that he may multiply their reward hereafter: And so not onely the persecution, but the reward also is increased. Consider the happy condition of the crosse. It plucks the love of the world out of us by the roots; but it sowes in our hearts the seed of the love of God: The crosse begets in us an hate of worldly things, and lifts up our minde unto heavenly things. When the flesh is mortified, the spirit is quickened; and when the world waxeth bitter, Christ becometh sweet unto us. Great is the mysterie of the crosse, for by it God calls us to contrition, to true fear, and to the exercise of our patience. Let us open to him when he knocketh, and we shall heare what the Lord will say within us. The sight of the crosse is contemptible in the sight of the world, and in the carnall eyes of the outward man: But it is glorious in the sight of God, and in the spirituall eyes of the inward man. What was reputed by the Jews more base and vile then the passion of Christ? And what was more

more glorious and precious in the sight of God? For it was the price paid for the sinnes of the whole *1. Joh. 2. 2.* world: Even so the just man is afflicted; *the just man dies, and no man* *Isa. 57. 1.* *considereth it:* But precious is the crosse, and *precious is the death of* *Psa. 116. 15.* *the Saints in the sight of the Lord.* The Church which is the spouse of Christ, is *black* without, by reason *Cant. 1. 5.* of calamities and persecutions: But she is beautifull within, by reason of divine consolation. The Church and every faithfull soul is as a *gar-* *den enclosed,* and none knows the beauty thereof but he that is in it. We shall never fully and perfectly feel the consolation of the spirit, unlesse our flesh be afflicted without. If the love of the world dwelleth in us, the love of God cannot enter in. A full vessel cannot be filled with new liquor, unlesse the first be emptied. Let us therefore poure out the love of the world, that we may be filled with the love of God. Therefore God by the crosse doth extinguish in us the love of the world, that there may be

4
12

room for the love of God. Besides, the crosse drives us to our prayers, and is an occasion of vertue. When
Cant. 4. 16. the *Northwinde blowes* upon the *garden*, that is, when persecutions assault the Church, then the *spices thereof* are scattered abroad, and the vertues thereof are increased, and they cast forth an odour pleasing unto God. The beloved bridegroom of
3. 10. my soul is *white and ruddy*; white for his innocency, and ruddy for his passion: And so is also the beloved spouse of Christ; white for her vertues, and ruddy for her sufferings. And thus the grace of God can produce oyl and hony out of the most hard rock of afflictions: And so, out of the bitter root of calamities God knowes how to bring forth the most pleasant fruit of eternall glory. Unto which he bring us and admit us! Amen.

Meditate.

Meditat. XLII.

How we must overcome tentations
by perseverance.

Let not tentations cast thee down;

For perseverance shall thee crown.

HOly Lord Jesus, the most lo-
ving bridegroom of my soul!
when will the time come that thou
wilt lead me to the solemnitie of thy
marriage? *I am a pilgrim and a ba-* Rev. 19.7.
nished man from thee: But yet I most Psal. 39.12.
firmly believe and nothing doubt,
but that I shall be shortly set at li-
bertie out of the prison of my body,
and appeare before thy face. *Fear* Psal. 55.5.
and trembling are come upon me; be-
cause I carry my treasure in vessels 2. Cor. 4.7.
of clay: My minde is prone to error,
and my will is prone to sinne; and
therefore my spirit within me is Mat. 26.41.
not alwayes ready, *but the flesh is*
alwayes weak. Sinne leadoth me ca-
pative, and the law of my members is Rom. 7.23.
repugnant to the law of my minde.
Fear and trembling are come upon Psal. 55.5.
me, because Satan lieth in wait for my
treasure.

treasure : His subtiltie is great , his
desire to hurt is most earnest, and his
 power is exceeding great. He decei-
 ved *Adam* in paradise , and *Judas*
 Gen. 3. in our Saviours school : And how
 Joh. 13. 27. then shall I be safe from his treache-
 ries? *Fear and trembling are come*
 Psal. 55. 5. upon me, because I am still in the
 1. Joh. 5. 19. world, which is altogether set upon
 wickednesse : The delights of the
 world intice me , adversities in the
 way of the Lord affright me, some-
 times the incitements of the world
 are pleasing unto me , and all the
 world is full of snares: Miserable man
 that I am, how shall I be able to e-
 scape them! Joyes do assault me,
 and sorrows do assault me : Misera-
 ble man, how shall I be able to stand!
 Psal. 55. 5. *Fear and trembling are come upon*
 me, because it is God that worketh in
 Philip. 2. 13 *me both to will and to perfect*. I am
 afraid lest I should force God, by
 my negligence and want of care, to
 take from me that good will which
 he hath given me. I make not a
 right use of remission of sinnes, and
 I refuse the first grace which was
 given freely : And therefore I have
 cause

cause to fear, lest God in his secret and just judgement justly take from me that which I have unjustly abused. I am afraid lest I be forsaken of him, whom after my first conversion I have so often forsaken. How grievously am I vexed when I consider, that the heavy and severe judgement of God shall follow after his benefits, if I make not a right use of them! But the infinite mercy of God raiseth me up; because as he hath given me to will, he will also give unto me to perfect; for he is God and is not changed: *His mercy also is confirmed towards me,* and shall not be changed: *The foundation of God is sure;* sure indeed, because it is in God, *in whom there is no change:* Jam. 1. 17. Sure indeed, because it is confirmed *by the blood of Christ, which alwaies* Heb. 12. 24. *speaketh loud* before the throne of God: Sure indeed, because it is signed with the sure seales of the Sacraments: If I should seek never so little salvation in my self, I must needs doubt of my salvation: But as all my righteousness is in Christ, so in him also is all the hope of my salvation.

If

Luk. i. 79.

Rom. ii. 29

If I had apprehended and laid hold upon Christ of mine own free will, I might yet fear, lest my will should change, and so I should loose Christ; But he that was found of him that sought him not, will not assuredly withdraw himself again after he is once found. He that hath translated me out of the *shadow of death* unto the participation of light, will not suffer me to return again unto my former darknesse. *The gifts of God are without repentance*, and our vocation by God, as concerning the will of God: But I could wish that even I also were unchangeable in that which is good. That treasure is alwayes present; but the hand that should apprehend it doth sometimes languish; But I shall be able to apprehend Christ; because as he hath revealed himself unto me in his word and promises, so likewise he will grant unto me of his goodnesse that I may beleeve his word and promises. I will use the help and support of prayer to strengthen my faith, and I will not suffer the Lord to depart out of the chamber of my heart, untill I have

have obtained salvation. *By the power* 1. Pet. 1. 5.
of the Lord I shall be able to be pre-
 served unto *salvation*. The power of
 the Lord doth lift me up and com-
 fort me, but mine own infirmitie
 doth cast me down and make me sor-
 rowfull. But *the power of the Lord* 2. Cor. 12. 9
shall be perfected in my weaknesse: He
 shall strengthen me, from whom co-
 meth all the strength of my faith:
 The grace of God doth lift me up,
 but mine unworthinesse doth cast me
 down: But if there were any worthi-
 nesse in me, then it were no grace, but
 a reward. *If of works, then certainly* Rom. 11. 6.
not of grace: For grace is not any *Austine.*
 way grace unlesse it be every way
 gratis. Therefore have I no respect
 unto my works: That which is a- *Bernard.*
 misse, he will amend; that which is
 wanting, he will make up; that
 which he will not impute against
 me, shall be as if it were not. There-
 fore is my *salvation* onely from God, Hos. 13. 9.
 and therefore sure.

Meditat.

Meditat. XLIII.

That we must think daily upon our death.

*Think every day to be thy last,
And, when night comes, thy life is past.*

O Faithfull soul, look for death every houre: Because it waits for thee every houre. In the morning when thou risest, O man, think that it is thy last day: And in the evening when thou goest to bed, think that it is thy last night upon earth. Whatsoever thou doest, whatsoever thou goest about, look about thee, and consider with thy self first, whether thou wouldest do such things or no, if thou shouldest die that houre, and so go to Gods judgement: What! Doest thou think that death doth not approach, because thou thinkest not of it? or doest thou think that it draweth nearer, because thou thinkest upon it? Whether thou thinkest upon it or no, whether thou speakest of it or no, it hangs alwayes over thy head. Life was lent unto thee,

not given as a free-hold. Upon this condition thou didst enter in, that thou shouldest go out: *Naked thou camest, and naked thou must go:* Job. 1. 21. This life is a pilgrimage: when thou hast travelled a good while, then thou must return home again. Thou art but a farmer and tenant in this world, and not a perpetuall lord: Every houre think with thy self whither thou hastenest every moment. In this we are deceived, in that we think we die then, when we breathe out our last. Every day, every houre, every moment we die: Whatsoever is added unto our life is taken from it, and as it increaseth it also decreaseth: we fall not into death suddainly, but walk into it step after step. This life of ours is a way, and every day we must ridde some of it: Life and death seem to be most distant, but they are as neare as neare can be: For one passeth away, and the other cometh on. As it is with those that travell by sea, they oftentimes come to the haven, and yet they neither feel, nor so much as think whither they are carried: So likewise it is with

with us: Whatsoever we do, whether we eat, drink, or sleep, we draw nearer alwayes to our death. Many have passed away their life, even in the time whiloes they were seeking after things belonging to the sustentation of this life. No man entertains death joyfully, unlesse he hath long before prepared himself for it. In this life die daily unto thy self, that so in death thou mayest live to God. Before thou diest, let thy sinnes die in thee: In thy life time let the old *Adam* die in thee: So at thy death Christ shall live in thee. In thy life time let the *outward man* daily decay, that at thy death the *inward man* may be renewed in thee. Death translateth thee from time to eternitie: for *as the tree falls, so it lieth*: How carefully then ought we to think upon the houre of death! Time passeth away, but the infinite space of eternitie remains behinde. In time therefore make thy self ready for eternitie. What we shall be for ever, whether blessed or miserable, it shall be decreed at the houre of death: In that one moment, it

2. Cor. 4. 16.

Ecclesiastes
11. 3.

ernall felicitie either enjoyed or
lost. Wherefore, O faithfull soul,
how solicitous and carefull oughtest
thou to be in preparing thy self for
that houre! Thou wilt easily con-
temne all worldly things, if thou
considerest with thy self that thou
must die: Consider that thine eyes
shall be darkened in death, and thou
wilt easily *turn away thine eyes from* Psal. 119. 37
beholding vanitie: Consider that thy
ears shall wax deaf at thy death;
and it shall be easie for thee to stop
thy eares against impious and filthy
speeches: Consider that thy tongue
shall be tied at thy death; and thou
wilt have more regard unto thy
words: Set before thine eyes the
cold sweat and anxietie of those that
are ready to die, and thou wilt easily
contemne all worldly delights: Look
upon the nakednesse of them that de-
part out of this world, and povertie
in this life will not seem grievous un-
to thee: Consider the trembling of
the whole body at the point of
death; and thou wilt easily con-
temne the splendour of the world:
Consider the mourning of the soul
M being

being compelled to go out of the house of the body; and thou wilt easily beware of the guilt of all sinne: Consider the corruption that followeth after death; and thou wilt easily bring down thy proud flesh: Consider how naked thou art left at thy death, being forsaken of all the creatures; and thou wilt easily turn away thy love from them, and turn it towards the Creatour: Consider how narrowly death looks to thee, that thou carrie away nothing with thee at thy death; and thou wilt easily contemne all the riches of the world: He that in this life dieth daily through his sinnes, doth passe from death temporall unto the punishments of death eternall. No man is translated unto everlasting life, but he that begins here to live in Christ, That in death therefore thou mayst live, be ingrafted into Christ by faith: Let death be alwayes in thy thoughts; because it is to be expected alwayes. We carry death alwayes about us; because we alwayes carry sinne about us, *and the wages of sinne is death.* But if thou wouldest escape

Brent.

Rom. 6.23. sinne about us, *and the wages of sinne is death.* But if thou wouldest escape

escape the bitterneſſe of death, keep
 the word of Chriſt. Faith doth
 conjoyn and unite us unto Chriſt :
 Therefore they which are in Chriſt
 die not : For Chriſt is their life. *He*
that is joyned unto God by faith, is 1. Cor. 6. 17
one ſpirit with him : And therefore
 the faithfull man dieth not for ever;
 becauſe God is his life. The people Exod. 14. 18
 of Iſrael paſſed through the Red-ſea
 unto the promiſed land; but *Pha-*
raoh and his hoſt were drowned : So
 the death of the godly is unto them
 the beginning of true life, and the
 gate of paradise; but the death of
 the wicked is not the end of their
 evils, but it coupleth together thoſe
 evils which are paſt and thoſe that
 follow after : They paſſe from the
 firſt unto the *ſecond death*. So neare Rev. 20. 14.
 is the union between Chriſt and the
 faithfull, that *death* it ſelf cannot diſ- Rom. 8. 38
 ſolve it. In the thickeſt cloud of death
 the torch of Gods grace ſhineth be-
 fore them : In their dangerous jour-
 ney Chriſt provideth for his beloved
 the angels to be their protectours.
 The bodies of the Saints are the tem- 1. Cor. 6. 19
 ples of the holy Ghoſt : The holy
 M 2 Ghoſt

God will not suffer his own coun-
 selles altogether to be destroyed by
 1. Per. 1. 23. death. *The word of Godes abiding.*
impeccable for do it is not destroyed by
death, but is hid in the hearts of the
godly, and shall quicken them in
their due time.

Meditat. XLIIII.

Consolations at the death of friends.

Grieve not when friends and kinsfolke die
They gain by death eternitie.

THink, O devout soul, upon
 Christ thy Saviour, and thou
 shalt not be afraid for the ter-
 rours of death. If the violence of
 death doth make thee sorrowfull, let
 the power of Christ make thee joy-
 full. The *Israelites* could not drink
 the waters of *Alarab* by reason of
 their bitterness; but God shewed
 unto Moses a tree, which being
 cast into the waters made them sweet.
 If thou art affrighted by reason of
 the bitterness of death, God shew-
 eth unto thee a tree which turneth
 it

Exo. 15. 23.

25.

ie into sweetnesse; that is, a branch Iſa. 11.1.
 that shall spring from the root of Jesse.
 This branch is Christ; and whoſe
 ever keepeth his word shall never see John 8.51.
 doubt. This life is burthenſome. And Ambros.
 therefore it is good to be caſed of it.
 The miſerie of a Chriſtian dieth. But
 the Chriſtian man dieth not. That
 which we call death is but going a
 journey; it is not an end of life, but a
 beginning of a better life. We do not Ter. of pati-
 boſe our friends at their death, but enee.
 ſend them before us; our friends do
 not die, but life enjoy; they go before
 us, they do not go from us for ever. It Cyprian.
 is not death, but a departure: When
 the godly depart out of this life, they
 enter again into life. The death of the
 godly is gain unto them. Do our Auſtine.
 friends die? Make this interpretation
 of it: That they ceaſe to ſinne, they
 ceaſe to be roſſed, and they ceaſe to
 be miſerable. Do they die in the
 faith? Interpret that thus: That they
 depart out of the ſhadow of life, that
 they may paſſe unto true life; from
 darkneſſe, to light; and from men, to
 God. Our life is a navigation, and
 death is the haven of ſecuritie, and
 ſafety:

- safety: Therefore we must not grieve that our friends are dead; but rather rejoyce in their behalf, that out of the turbulent sea they are come safe to the haven. This life is the soules imprisonment, but death sets her at libertie: Therefore old *Simeon* being about to die, crieth out: *Lord now lettest thou thy servant depart in peace.* He desires to be set at libertie, being shut up in the prison of the bodie: We must rejoyce therefore in the behalf of our friends, that they are as it were delivered out of prison, and received into true libertie. In like manner the Apostle *desires to be dissolved*, as being bound to his body of earth in a kinde of miserable servitude. What? shall we be sorrowfull that our friends are delivered out of their bonds and set at libertie? What? shall we for their sakes put on black mourning clothes, when as they have put on white robes? For it is written, that unto the elect are given *white robes*, in token of innocencie; and palms in their hands, in token of victorie. Shall we macerate our selves with teares & sighes for their sakes, when
- Luke 2. 29.
- Phil. 1. 23.
- Cyprian.
- Revel. 7. 29.

when as God hath wiped all teares Revel.7.17.
 from their eyes? Shall we mourn and
 trouble our selves with grief: when
 as they are in the place where there
 is neither mourning, nor grief, nor Revel.21.4.
 any cry heard, but they rest from Rev.14.13.
 their labours? Shall we for their de-
 parture kill our selves with immode-
 rate grief, when as they do enjoy the
 fellowship of the angels, and true so-
 lid joy? Shall we for their sakes weep
 and wail, when as they sing a new Revel.15.3.
 song of the Lambe having harps and 2
 golden phials? Shall we grieve that 7
 they are departed from the earth,
 when they themselves rejoyce that
 they are departed? What profit it is Cyprian
 for to depart out of this world,
 Christ shewed, who when his di-
 sciples were sad, because that he
 said he should depart, answered:
 If ye loved me, ye would rejoyce ra- Joh. 14.28.
 ther. If as thou wert sailing, a stor-
 mic tempest should arise, and the
 windes lift up the waves, and threa-
 ten shipwrack, wouldest not thou
 haste to the haven? Behold the world
 staggereth, and reeleth, and threat-
 neth her ruine not onely for her old

age, but also by the end of things
 And dost not thou thank God, and
 art not thou glad for thy friends, that
 being departed the sooner, they are
 delivered from ruines, shipwracks,
 and imminent plagues? In whose
 hands art thou kept safer then in the
 hands of Christ? In what place
 can the souls of thy friends rest safer
 then in the kingdome of paradise?
 Heare what the apostle saith con-
 cerning death: *Death is gain*: It is
 gain to have escaped the increase of
 sinne; it is gain to have lost the things
 that are worse, and to have passed
 to the better. Although those whom
 by death thou hast lost were very
 deare unto thee: yet let God be
 more deare unto thee, whose will it
 was to take them unto himself. Be
 not angry with the Lord for taking
 away what he hath given: He hath
 received his own, he hath taken no-
 thing from thee. Do not take it ill
 that the Lord doth require what he
 did onely lend thee: It is onely the
 Lord that foreseeeth evils to come: It
 was his providence therefore to take
 away thy friends that they might
 not

not be entangled in the misfortunes
to come. *They that die in the Lord* Rev. 14. 13.
rest sweetly in their graves. When
those that are alive are tormented
grievously even in the palaces of their
kingdoms. If by death thou hast lost
those that were deare unto thee: Be- Bernard.
lieve that thou shalt hereafter receive
them more deare unto thee. A little
distance of time doth separate thee
from them: But blessed and secure
eternity shall joyne thee again unto
them. For we hope upon a most true
promise, that we shall depart out of Aug.
this life, from whence some of our
friends are departed before us; and
that we shall come to that life, where
the more known the more deare they
shall be: in unity and amiable, with-
out fear of any dissension.

Which ever souls have been before, Bapt. Mant.
shall be received with the same
of love and capacity: (them
there shall we know the face of
of our kindred be,
and speak in answer in our cause
to be each interchangeably.
M 5 There =

*There with the brother sister shall,
and sonne with father be:
And there they shall keep holy day
for all eternitie.*

Tartuk.

Therefore think not onely upon the time of thy friends forsaking thee, that is, at their death; but think also upon the time when they shall be restored again unto thee, that is, at the resurrection. To them that firmly beleeve the resurrection, death seemeth not death, but rather a quiet sleep. The whole universe seems to be a glasse, in which we may behold the resurrection: The sunne that sets every night, riseth again in the morning: The herbs that are dead in the winter, shoot up again in the spring: The Phenix at her death reneweth her self again: When times and seasons are past they return again: After fruits are come to maturity still there succeed others: Seeds unlesse they die and be corrupted, they rise not again with increase: All things are preserved by perishing; and generated by corrupting: Shall we think then that God hath to no end or purpose.

purpose set before us these types in nature? Shall nature be more powerfull then God, who hath promised that our bodies shall rise again? He that quickneth the grain of the seeds that are dead and rotten, that thou mayst live thereby in this world, shall not he much more raise up thee and thine, that thou mayst live with them for ever? God hath called thy loving friends unto *their beds*: And do not thou envie them their quiet rest: The resurrection will shortly come. It may be, thou didst hope that thy friends before their death would have been profitable members of the militant Church: But it hath pleased God to make them members of the Church triumphant: Seeing it hath so pleased God, be thou also well pleased. It may be, thou thoughtest that thy friends before their death would have attained to the knowledge of diverse things: But it hath pleased God to take them up into the heavenly Academie, there to learn true wisdom: Seeing therefore it hath so pleased God, be thou also well pleased. It may be, thou didst hope that

Aufine.

Isa. 57. 2.

that thy friends before their death
would be raised out of the dust, and
be set with princes: But it hath plea-
sed God to make them the fellows
of heavenly princes, that is, the ho-
ly angels: Seeing therefore it hath so
pleased God, be thou also well plea-
sed. It may be, thou didst hope that
thy friends before their death would
have gathered together much richer:
But it hath pleased God to make
them partakers of the delights of his
heavenly kingdome: And therefore
feeling that it hath so pleased God, be
thou also well pleased. Holy God,
thou hast taken away nothing but
what thou gavest, blessed be thy
name for ever and ever!

Medina

Meditat. XLV.

Of the last judgement.

*Remember that Christ Jesus shall
thoughts, words, and deeds, to judgement call.*

THe Father judgeth no man, but Joh. 5. 22.
hath committed all judgement
to his sonne. I know, Lord Jesus, that *caribinus*.
thou wilt come as the severe Judge
of all men, to bring their thoughts, 1. Cor. 4. 5.
words, and deeds to light, though
they were done in darknesse. Above,
there shall be a severe judge; beneath,
hell gaping; within, the conscience
gnawing; without, the fire flaming;
on the right hand, sinnes accusing; on
the left hand, the devils terrifying:
The good angels keeping out of hea-
ven, and the evil angels pulling down
to hell: Then, Lord Jesus, to whom
shall I betake my self in these my
straits? *I am afraid of all my works*, Job 9. 28.
knowing that thou sparest not every
one that offendeth. I shall there be
set between time and eternitie: Time
will be past, but the infinite space of
eter-

eternitie will remain behinde. The malignant spirits will require their wicked works, unto which they have perswaded me; and in that severe judgement they will produce all they know against me, that they may draw my soul into the fellowship of their torments. *All the host of hea-*

Isa. 34. 4.

ven shall consume away, the heavens shall be rolled together like a scrole, all the host of them shall fall, even as a leaf falleth from the vine or figge-

Isa. 24. 23.

tree. The sunne shall be ashamed, and the moon shall be brought to confusion: But if these the works of thy hands, which never committed any evil against thee, if they flee away from thy sight, how shall I miserable sinner be able to appeare before

Job. 15. 15. *thy face? The heavens of heavens are not clean in thy sight: What am*

16

I then that drink iniquitie like wa-

1. Pet. 4. 18.

ter? But if the righteous shall scarce be saved, where shall the sinner appeare? Whither then shall I fly, or to whom shall I go, but unto thee, O Lord? Thou shalt be the Judge of my finnes, who diedst for my finnes:

Joh. 5. 21.

For the Father judgeth no man, but
hail

hath committed all judgement unto his Sonne: The Father delivered all judgement to the Sonne; but the Son again was delivered for our finnes. *For God so loved the world, that he* Joh. 3. 56. *gave his onely-begotten Sonne, not to condemne the world, but that the world might be saved through him:* How canst thou then condemne me, Lord Jesus, when as thou wast sent by thy Father to save me? Thou didst fulfill the will of thy Father in all things: How then wilt thou not fulfill it in saving me miserable sinner? *It is not the will of thy Father that* Mat. 18. 14. *one of the little ones should perish:* And I am a little one in thy sight, and a little one also in mine own sight: *For what am I but dust and ashes?* Gen. 18. 27. *Neither onely dust and ashes, but also a very little-one, and a very dwarf for proficiencie in pietie: Perfect therefore in me little-one the will of thy Father. Thou camest O Jesus, to save that which was lost:* How Mat. 18. 11. *then canst thou condemne him that desires to be saved? My finnes will accuse me, and call upon the Judge for severe sentence: But thou hast taken*

- Joh. 1. 29. *Ken my finnes upon thee: Thou takest away the finnes of the world: How then hast thou not taken away mine also? How canst thou condemne me for my sins, when thou diedst for them? Thou diedst for the sins of the whole world: How then hast thou not died for mine also? Certainly, Lord Jesus, if thou hadst meant to deal with me in thy strict judgement, thou wouldest never have descended from heaven to take upon thee my flesh, to die, and to be crucified. The devils will accuse me, and require of my soul the works whereunto they have perswaded me: But the prince of this world is condemned, and hath nothing in thee, and if he hath nothing in thee, then certainly he hath nothing in me: For I beleeve in thee,*
- Joh. 14. 30 *O Lord, therefore thou abidest in me, and I in thee? He will accuse me, that am thy friend; He will accuse me, that am thy brother, that am the beloved sonne of the eternall Father: How then canst thou deal with me in thy strict judgement, seeing that I am thy friend, thy brother, and thy sonne? At that judgement*
- Moses*

Moses will accuse me, and pronounce Deut. 32. 24
me accursed, for not keeping all that
is written in the book of the law:
But thou, O Christ, wast made a Gal. 3. 13.
curse for me, that I might be freed
from the curse of the law. I shall
be cursed by Moses, but blessed by
thee: For I desire to heare that
voice: Come ye blessed of my Fa- Mat. 23. 34.
ther, in herie the kingdome prepared
for you. Moses will accuse me: But
thou wilt not accuse me to thy Fa-
ther, yea thou makest intercession for Rom. 8. 34.
me. Therefore I am not afraid of
Moses his curse, because thou hast
blotted out the hand-writing which Colos. 2. 14.
was against me. The damned will
accuse me, and pronounce me guilt-
ie of the same fault with them:
I confesse, Lord Jesus, my guilti-
nesse doth conjoyn me with them;
but the acknowledgement of my
guiltines, and the saving knowledge
of thee doth disjoyn me from them.
He that heareth thy word, and belee- John 5. 24.
veth on him that sent thee, hath life
everlasting, and shall not come into
condemnation. I heare thy word,
Lord, and in thee I beleeve with
weak

- Mark 9. 24. *weak faith, but yet faith: Lord I beleeve; yet help thou my unbelief: Lord I beleeve; but yet do thou increase my faith:* Although I am not free from all the sinnes of the damned, yet thou, O Lord, shalt deliver me from unbelief. All my accusers do terrifie me, but thou being my Judge dost comfort me: To thee
- John 5. 22. *bath the Father committed all judgement.* Into thy hands hath he delivered all things; and again, *thee hath he delivered up for us all:* and thou hast delivered up thy self for the
- Ephes. 5. 16. *Church, to sanctifie it, and cleanse it by the washing of water through the word:* How canst thou then according to severe judgement judge those, for whom thou hast delivered thy self to death, even the death of the
- Ephes. 5. 29. *croffe? Thou canst not hate thine own flesh: we are members of thy body, of thy flesh, and of thy bones.*

Meditat. XLVI.

Of the desire of eternall life.

*All earthly things tread under thee,
And let thy thoughts in heaven be.*

DEvout soul, thou must not love
this life which is transitorie;
but rather that which remaineth for
ever. Ascend up by thy desires to the *Ausline.*
place where there is youth without
old age, life without death, joy with-
out sorrow, and a kingdome with-
out change: If beaurty delight thee, *Ausline.*
The righteous shall shine as the sun. Mat. 13.43.
If swiftnesse, and strength; The elect
shall be like unto the angels of God: Mat. 21. 30.
If a long and healthfull life; There
shall be healthfull eternitie, and eter-
nall healthfulnesse: If fulnesse; The
elect shall be filled, when the glory
of the Lord shall appeare: If melo-
die; There do the Quires of angels
sing without end: If pure pleasures
God shall make those that are his,
drunk in the torrent of pleasure: If
wisdom; The very wisdom of
God shall shew it self unto them: If
love;

love; They shall love God more then themselves, and one another as themselves; and God shall love them more then they themselves: If concord delight; There they shall be all of one minde: If power; To the elect shall all things be easie; they shall desire nothing but what they shall be able; and they shall desire nothing but what God will have them to will, and to desire: If honour and riches delight; God will make his faithful

Mat. 25.23. servants *rulers over many things*: If true securitie; They shall be as certain never to want that good, as they are certain that they themselves would never loose it willingly; and that God that loveth them will never take from them against their wills that which they love; and that nothing is more powerfull then God, to separate God and them asunder. Whatsoever the elect can desire, there they shall finde; because they shall behold him, that is all in all, *face to face*. So great are the goods of that life that they cannot be measured; so many that they cannot be numbred; and so precious that they cannot be valued.

Bonavent.

1 Cor. 13. 12
Pelarg.

Ther

There shall be eternall health unto
 our bodies, and great puritie unto
 our souls: there shall be glory and
 fullfill of diuine pleasure; there shall
 we haue familiaritie with the saints
 and angels for euer, hauing our bo-
 dies of admirable cleannesse and
 brightnesse. The elect shall reioyce *Souuent.*
 for the pleasantnesse of the place,
 which they shall possesse; for the
 pleasant society, in which they shall
 reigne; for the glory of their bo-
 dies; which they shall put on; for
 the world which they haue despised;
 and for hell, which they haue esch-
 aped. The least crowne of eternall life *Ausint.*
 shall be more worth then a thousand
 worlds, because they are all finite; but
 this is infinite: Neither is there any
 fear that they shall enuy one ano-
 thers brightnes; because there shall
 reigne in them all unity of love: By
 reason of that high degree of love,
 whatsoever happeneth to one of the
 elect, the rest shall as much reioyce at
 as if it were their town. There is no
 greater good then God, in heaven and
 in earth: Therefore there can be no
 greater & perfecter joy, then to see &
 possesse

possesse God : Therefore to see God for one moment , shall go beyond all joyes : For we shall see God in himself, God in us, and our selves in God:

Bernard.

In the way of this life we have Christ with us, but hidden under the covering of the word and sacraments. We know him not here as he is, but in the life to come we shall behold him in presence, when he shall distribute unto us the bread that satisfieth for ever : As the disciples knew him not

Luk.24.35.

upon *the way*, but in the *Inne* at length, *when he broke bread unto them*. The heavenly Jerusalem hath no temple made with hands, neither

Rev.21. 23.

sunne nor moon; because the temple thereof is eternall, and God is the life thereof. Vision succeeds in the place of faith, attainment in the place of hope, and perfect fruition in the place of love. As at the building of

Berthor. 2.

1.Kin.6.7.

Solomons temple there was heard neither the sound of ax nor hammer.

1.Pet.2.5.

So in the heavenly Jerusalem, there is neither pain nor tribulation felt; because the materials of this temple, to wit, the spirituall stones are prepared by tribulation in the world long

before.

before. The Queen that came to *Solomon* is the soul travelling to the heavenly Jerusalem, unto Christ: She entreteth in with a great train of the holy angels, with gold and precious stones of divers vertues: She will wonder at the wisdom of Christ the King, the order of his ministers, that is, the Angels and the Saints; the fare of his table, that is, the fullness of eternall repast; the price and value of his clothes, that is, the bodies glorified; the beauty of his house, that is, the greatness of the heavenly palace; the sacrifices, that is, the multitude of divine praises: She will be turned into astonishment, and confesse she could not beleieve what she now seeth with her eyes. Therefore let the faithfull soul lift up her self, and consider what good things are prepared for her: Thither let the spirit be directed whither at length it shall go: In time we must strive to go thither, where at length we must remain for all eternitie: Into this glory of the Lord shall no man enter but he that desireth to enter: Doeſt thou hope to appeare *Bernard,*
here-

possesse God : Therefore to see God for one moment , shall go beyond all joyes : For we shall see God in himself, God in us, and our selves in God:

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In the way of this life we have Christ with us, but hidden under the covering of the word and sacraments. We know him not here as he is , but in the life to come we shall behold him in presence , when he shall distribute unto us the bread that satisfieth for ever : As the disciples knew him not

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here-

- hereafter before the face of the Lord
 Lev. 11. 45. Study then after holiness; *because*
he is holy. Dost thou look for the
 fellowship of the heavenly angels?
 Take heed then that thou dost not
 by thy sinnes deprive thy self of their
 ministerie. Dost thou hope after
 things eternall? Why then dost
 thou so much desire things tempo-
 Heb. 13. 14. rall? Dost thou seek for a *citie* as
come? Why then dost thou desire
 Cyprian. here an abiding place? Dost thou
 desire to come to Christ? Why then
 dost thou fear death? It is the pro-
 perty of him that would not come
 to Christ, to fear death. Dost thou
 desire to enter into the heavenly Je-
 rusalem? Why then dost thou defile
 thy self with so many and such grie-
 vous sinnes? Whereas it is written,
 Rev. 21. 27. *that nothing which is defiled shall*
enter in there. Dost thou desire to
 enjoy at length the tree of life? Lay
 Rev. 22. 2. hold then on Christ the true tree of
 life, by true faith in this life. For it is
 14. written: *Blessed are they that have*
their robes washed in the blood of the
lambe, that they may have part in the
tree of life, and enter into the city by
the

the gates. *Without*, are dogs and for-
 merly: Beware therefore of the loffe
 of chastitie. *Without*, are murde-
 rers: Take heed therefore of anger.
Without, are idolaters: Beware there-
 fore of covetousnesse. *Without*, are ly-
 ars: Beware therefore of all the ma-
 lice of Sinne. If thou desirest to enter
 into the marriage of the Lambe, de- Revel. 19. 9.
 sire the bridegrooms coming. *The*
Spirit and the Spouse say, COME. Rev. 22. 17.
 If thou hast not the earnest of the Ephes. 1. 14
 Spirit, by which thou mayst cry,
 Come Lord: the bridegroom will
 never lead thee in unto the heavenly
 marriage. Thou art not the spouse, if
 thou desirest not the coming of the
 bridegroom. Wouldest thou have a
 place in the new heaven, and the new Rev. 21. 1.
 earth? Why then dost thou so cleave
 unto the old? Wouldest thou be made
 partaker of the Creatour? Wherefore
 then dost thou so cleave unto the sim-
 ple creatures? Dost thou expect the
 building of God, the house not made 2. Cor. 5. 1.
 with hands, eternall in the heavens?
 Why then dost thou not desire, that
 this earthly house of thy dwelling
 may be dissolved? Dost thou desire

- hereafter before the face of the Lord
 Lev. 11. 45. *Study then after holinesse; because
 he is holy.* Doest thou look for the
 fellowship of the heavenly angels?
 Take heed then that thou doest not
 by thy finnes deprive thy self of their
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 Heb. 13. 14. *all?* Doest thou seek *for a citie to
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 Cyprian. here an abiding place? Doest thou
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 perty of him that would not come
 to Christ, to fear death. Doest thou
 desire to enter into the heavenly Je-
 rusalem? Why then doest thou defile
 thy self with so many and such grie-
 vous finnes? Whereas it is written,
 Rev. 21. 27. *that nothing which is defiled shall
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 life, by true faith in this life. For it is
 14. written: *Blessed are they that have
 their robes washed in the blood of the
 lambe; that they may have part in the
 tree of life, and enter into the city by
 the*

*Whores, without, are dogs and for-
niggers: Beware therefore of the losse
of chastitie. Without, are murder-
ers: Take heed therefore of anger.
Without, are idolaters: Beware there-
fore of covetousnesse. Without, are ly-
ers: Beware therefore of all the ma-
lice of Sinne. If thou desirest to enter
into the marriage of the Lambe, de-
sire the bridegrooms coming.*

Revel. 19. 9.

The Spirit and the Spouse say, COME.

Rev. 22. 17.

If thou hast not the earnest of the

Ephes. 1. 14

*Spirit, by which thou mayst cry,
Come Lord: the bridegroom will
never lead thee in unto the heavenly
marriage. Thou art not the spouse, if
thou desirest not the coming of the
bridegroom. Wouldest thou have a
place in the new heaven, and the new
earth? Why then dost thou so cleave
unto the old? Wouldest thou be made
partner of the Creatour? Wherefore
dost thou so cleave unto the sin-
ners? Dost thou expect the
building of God, the house not made
with hands, eternall in the heavens?
Why then dost thou not desire, that
thy earthly house of thy dwelling
may be dissolved? Dost thou desire*

Rev. 21. 1.

1. Cor. 5. 1.

to be clothed? Why then dost thou not provide for thy self, that thou beest not found naked? If the holy Trinitie dwelleth not in thy heart by grace in this life, it shall never dwell in thee by glory in the life to come. If thou hast not a taste of eternall felicitie in this life, thou shalt never have a full draught in the life to come.

Meditat. XLVII.

Of the beatificall vision of God, in heaven.

*The saints are pilgrims here below,
And towards their countrey heaven go.*

- John 14.2. **I**N my Fathers house are many mansions, they are the words of our Saviour. Lord, I desire to see that place where thou hast prepared for me an everlasting mansion: For I am a stranger and a sojourner here, as all my fathers were. The dayes of my pilgrimage are few and evil: Therefore in this life, wherein I live in exile, I do long after my heavenly countrey. *My conversation is in heaven*
- Psal. 39. 12. me an everlasting mansion: For I am a stranger and a sojourner here, as all my fathers were.
- Gen. 47. 9. my fathers were. The dayes of my pilgrimage are few and evil: Therefore in this life, wherein I live in exile, I do long after my heavenly countrey.
- Phil. 3. 20. My conversation is in heaven

heaven: *I desire to see the goodnesse* Psal. 27. 13.
of the Lord in the land of the living.
This life passeth away in a shadow,
my dayes are measured out, and my
substance is even as nothing in thy
sight: *What then is my hope?* Is it not Psal. 39. 7.
the Lord? Lord Jesus, when will it be
that I shall come unto thee? *When* Psal. 42. 2.
shall I appeare before thy face? *As*
the hart panteth after the fountain Psal. 42. 1.
of waters, so doth my soul after
thee, O God. Oh the true, perfect, and
full joy! Oh joy of joyes surpassing *Austine*
all joy, without which there is no
joy! When shall I enter into thee,
that I may see my God that dwelleth
in thee? Thou shalt fill me, O Lord,
with the joy of thy countenance: *As*
thy right hand there are pleasures Psal. 16. 11.
for evermore: I shall be abundantly Psal. 36. 8.
satisfied with the plentifulnesse of thy
house: and thou shalt give me to drink
of the brook of thy pleasures: For with
thee is the fountain of life: Oh life *Austine*
to be desired! Oh blessed felicitie!
In which the most holy Trinitie shall
be the perfection of our desires,
which we shall see without end, love
without loathing, and praise without
being

being weary. To see God, will sur-
passe all joyes: To see Christ, to live
with Christ, to heare Christ, will
surpasse all the desires of our hearts.

O Jesus Christ the most sweet bride-
groom of my soul, when wilt thou
leade thy spouse into thy royall pa-
lace? What can there be wanting
there? What to be desired, or expe-
cted, where God shall be all in all?
He shall be beautie to the eye, hony
to the taste, musick to the eare, bal-
sme to the nose, and flower to the

1. Cor. 15. 28. touch. *God shall be all in all, and
shall distribute unto every one good
things according to the desires of his
own heart: If thou desirest life, if
health, if peace, if honour, God shall
be there all in all. The mysteries
which are now sealed up in the great
doctours of the Church, shall be then
revealed even unto babes: The bles-
sed humanitie of Christ shall be there
present unto us, and shall preach
unto us with a most sweet voice
concerning the myserie of our sal-*

Cant. 2. 14. *vation. His voice is sweet, and his
face is comely: Full of grace are his
lips: And he is crowned with glory*
and

Psal. 45. 2.

Psal. 8. 5.

and honour: But if God shall be all *Bernard.*
in all, then shall he be fulnesse of
light to the understanding, plenty of
peace to the will, and continuance of
eternitie to the memorie. The Sonne
will satisfie the understanding with
perfect knowledge, the holy Ghost
will satisfie the will with most sweet
love, and the Father will satisfie the
memory with the remembrance of
both. Thou O God shalt be our *Austine.*
light, and *in thy light shall we see* *Psal. 36. 9.*
light, that is, we shall see thee in thy
self, in the brightnesse of thy counte-
nance, when we shall see thee face to
face: Neither shall we onely see thee,
but we shall also live with thee; nei-
ther shall we onely live with thee,
but we shall also praise thee; neither
shall we onely praise thee, but we
shall also rejoyce with thee; neither
shall we onely rejoyce with thee, but
we shall also *be like unto the angels;* *Mat. 22. 30.*
neither shall we be *like* unto the an-
gels onely, but even *unto God him-* *1. Joh. 3. 2.*
self, blessed for ever. Let the faith-
full soul be here astonished, and
adore the mercy of her Saviour: He
doth not onely receive us his enemies

into favour, but he doth also forgive our sinnes; neither doth he forgive our sinnes onely, but he doth also bestow righteousness upon us, neither so onely, but he doth leade us also into our heavenly inheritance; yea he makes us like unto the angels, and even unto himself also. Oh most blessed citie! Oh heavenly Jerusalem! Oh the holy seat of the most holy Trinitie! when shall it be that I shall

Rev. 21. 22. enter into thy temple? The Lambe is the heavenly Jerusalem, to wit, *the*

Joh. 1. 29. *Lambe which taketh away the sinnes*
Rev. 13. 8. *of the world, and was slain for them from the beginning of the world.*

When shall the time come that I may in that temple worship my God, that is, God in God? when will that sunne rise upon me, which

Rev. 21. 33. *enlightneth that holy city?* I am yet a banished man from my countrey, but there is laid up for me an ample inheritance. To those that beleeve,

Joh. 1. 12. *power is given to be made the sonnes*
Rom. 8. 17. *of God: And if we be sonnes, we are then heirs, heirs of God, and coheirs with Christ.* Lift up thy self,
O my soul, and long to come to

thine.

thine inheritance. *The Lord is the* Psal. 16. 5.
portion of mine inheritance, and my
exceeding great reward: What could Gen. 15. 1.
the most ample mercy and bounty
of God bestow upon us more than
this? He bestows life; He bestows
his Sonne; He bestows himself:
And if he had any thing else greater
in heaven or in earth, he would
bestow even that also upon us. In
God we live, Gods temple we are, Acts 17. 28.
God we possesse, here indeed in 1. Cor. 3. 16.
the spirit, and in a mysterie, but *Austine.*
there in truth: There shall our hope
become fruition, and there shall we
not onely remain, but dwell for ever.

Meditat.

Mediat. XLVII.

Of the most comfortable fellowship
of the angels in heaven.

*If thou beest here a child of grace,
Amongst angels thou shalt have a place.*

Mat. 22.30.

AT the resurrection of the dead
they shall neither marrie, nor
be given in marriage, but shall be like
unto the angels of God in heaven.
Who can worthily set forth with
praises this honour of the blessed?

1. Cor. 2.9.

*Into whose hands hath this glory of
the blessed ever entered? The elect
being renewed by a glorious resur-
rection, shall enjoy the saving vision
of God, without all fear of death,
and without any spot of corruption.*

Gen 32.30.

*I have seen the Lord face to face, and
my life is preserved, saith the holy
Patriarch. But if the sight of God for
a moment could bring so great joy:
What joy will it bring to see him for
ever? If the sight of God appearing in
the shape of man brought salvation
and life unto the soul: Certainly the
seeing of him face to face shall bring
life*

life and everlasting felicitie. What
 then can be added to this felicitie?
 What can the elect desire beside the
 fruition of the sight of God? And yet
 notwithstanding they shall enjoy the
 most sweet and blessed fellowship of
 the angels: Neither shall they onely
 enjoy their fellowship, but they shall
 be also like unto them for the nim-
 blesse, brightnesse, and immorta-
 litye of their bodies; We shall be clo-
 thed with the same garment that
 they are; we shall stand before the *Rev. 7. 9.*
throne of the Lambe, clothed with
long white robes, and sing unto the
 Lord an everlasting song, we shall
 shine in the same crowne of vertues;
 we shall rejoyce in the same privi-
 ledge of immortalitie. *We have seen Judg 13. 22.*
the angels of the Lord, and we shall
surely die, crieth out *Manoah*: But
 we shall see *thousand thousands, and Dan. 7. 10.*
ten thousand times ten thousand an-
gels, and yet we shall live for ever.
 And if we shall be like unto angels,
 surely we shall have no cause to
 fear lest we be separated from them
 by the unlikenesse of our finnes.
 We shall put off the ragged coat

- of our sinfull nature; and our nakednesse shall be covered with the garment of salvation, and we shall be clothed with the white robe of righteousness. No man there receiveth hurt, no man is angry, no man envious, there is no slandering, no concupiscence, there is no ambition after honour and power: We shall not be laden with the burden of our sins, neither shall we be constrained to weep and wash away the spots of our sinnes with penitent tears, neither shall we have cause to fear the deadly wounds of our soul: For the Lion of the tribe of Judah hath overcome, and through his vertue have we all overcome. Again if we shall be like unto the angels, we shall have no desire after meat or drink: God shall be our meat, with whose pleasures we shall be satisfied: God shall be our meat, which onely doth refresh us and is never deficient. The blessed shall neither hunger, nor thirst any more, the sunne and the heat shall not scorch them: because their mercifull father shall feed them, and shall lead them unto the living fountains of

waters. Out of their bellies shall flow John 7. 38.
rivers of living waters : There shall
be a feast prepared of marrow and Isa. 25. 6.
fattesse, and wine clarified. We shall
feast, and be merry, and sing joyfully
for the joy of heart. Lord Jesus! these
things shall be fulfilled in spirit and
in truth: Of the fruit of the vine shall Mat. 26. 29.
we drink in thy Fathers kingdome;
but yet in spirit and in truth: For the
words which thou spakest unto us are John 6. 63.
spirit and life, and thou declarest the
joy of the world to come, by the lan-
guage of this world. Again if we shall
be like unto the angels, we shall
be free from the fear of death: For
death shall be swallowed up in victory, 1 Cor. 15. 54.
and shall be trod down for ever, and
God shall wipe away all tears from the Rev. 7. 17.
eyes of his people. Therefore there Rev. 21. 4.
shall be joy without sorrow, which *Aufine.*
containeth everlasting joy; health
without sicknesse; life without death;
light without darknesse; love which
shall never wax cold; joy which shall
never decrease: No sighing shall be
heard there; no grief felt; no sorrow-
full thing scen; but there shall be joy
for ever. There shall be great and
certain

certain securitie, secure quietnesse,
 quiet pleasure, pleasant happinesse,
 happy eternitie, eternall blessednesse,
 the blessed Trinitie, the Unitie of the
 Trinitie, the Deitie of the Unitie, and
 the blessed sight of the Deitie. Lift up
 thy self, O my soul, and weigh with
 thy self, the honour conferred upon
 us by Christ: We shall be made fel-
 lows with the companies of *Angels*
 and Archangels, with *thrones* and
dominions, with *principalities* and
powers: Neither shall we onely
 be fellows with them, but we shall
 be like unto them. We shall there
 know the angel that was appointed
 by God to be our keeper in our life
 time; neither shall we stand in need
 of his ministerie, but we shall be de-
 lighted with his sweet companie: We
 shall not desire his protection, but
 we shall rejoyce for his good fellow-
 ship, and we shall behold his bright-
 nesse with eyes enlightened. Again if
 we shall be like unto the angels, our
 frail, weak, and mortall bodies shall
 be changed, and they shall be made
spirituall, nimble and immortall.
They shall be light; because they
shall

Mat. 22. 30.

Col. 1. 16.

2 Co. 15. 44.

shall be neare unto God, who dwel-
 leth in light, that no mortall man can 1.Tim.6.16,
 approach unto, and is covered with Psal.104.2,
 light as with a garment. They shall
 be incorruptible; because they shall
 be made conformable unto the an-
 gels, and unto the glorified body of Phil.3.21;
 Christ: They are sown in corruption, 1. Cor. 15.
 but they shall rise again in incorru- 42
 ption; they are sown in dishonour, but 43
 they shall rise again in glory; they are
 sown in weaknesse, but they shall rise
 again in power: It is sown a naturall 44
 body, it shall rise again a spirituall
 body: and it shall shine like the bright- Dan.12.3.
 nesse of the firmament for ever.
 Come, Lord Jesus, and make us par-
 takers of that glory!

Meditat. XLIX.

Of the grievousnesse of the torments in hell.

*If into hell thou would'st not fall,
Be there by thoubis continuall.*

THink, O devout soul, upon the grievousnes of hell-torments, & thou shalt easily get the mastery of all wicked pleasure in sinne. *caribeni.* There shall be the presence of all evil, and the absence of all good. What evil can be wanting to them who are punished for the greatest evil, and that is sinne? what good thing can be present to them, who are removed from the chiefest good, and that is God? There shall be the heat of fire and the freezing of cold; There shall be perpetuall darknesse; There shall be smoak and continuall tears; There shall be the terrible sight of the devils; There shall be crying for ever; There shall be drienesse, thirst, the stink of brimstone, the worm of conscience, fear, grief, shame and confusion for sins made manifest to all, envy, hatred,

hatred, sorrow, want of the divine vision, and losse of all hope. By the power of God the light of the fire shall be separated from the burning qualitie; the light shall serve for the joy of the saints, and the burning qualitie for the torment of the damned. It shall shine to the damned, but not as an object of comfort, that they may see it and rejoyce: But to the increasing of their miserie, that they may see and grieve the more. The sight shall be deprived of the light of the sunne, moon, and all the starres, as also of the sight of Christ and all the saints: And it shall be punished with weeping, smoak and the sight of the divels and all the damned. The eares shall heare schreetchings, and frequent blasphemies of the damned, and the horrible roaring of the divels. The taste shall be afflicted with hunger and thirst, and shall be deprived of all the pleasure of meat and drink. The smell shall be tormented with the stink of brimstone. The touch shall feel the fire within and without, burning & piercing even to the marrow. The bodies

dies of the damned shall be deformed, obscured, slow, and heaue: The memorie shall be tormented with the remembrance of sinnes past; neither will she grieve so much, that she hath sinned, as that she hath lost her pleasures. One spark of hell-fire shall more torment the sinner, then if a woman should remain in labour and travail a thousand yeares.

Mat. 22. 14. *There shall be weeping for grief, and gnashing of teeth for madnesse: In*

Bernard.

the flesh they shall be tormented by the worm of conscience. There is no sinne which shall not there haue its proper torment: As there is nothing to be desired in the kingdome of heauen which may not be found: So in hell there is nothing found that is desired. It will nothing profit the damned there, to haue enjoyed diuers pleasures in their life: yea the remembrance of them shall grievously torment them. It will nothing profit the damned to haue liued here in this life in perpetuall fulnesse and drunkennesse: for then

Luk. 16. 24. they shall not obtain so much as a little drop of water. It will nothing profit

profit them, to have been clothed with costly garments: because they shall be covered with confusion, and have their bodies clothed with shame. It will nothing profit them, to have lived in honour: for in hell there is no honour, but continuall sighing and dolour. It will nothing profit them, to have heaped up riches in this life: because they shall be all there poore alike. They shall be removed from the beatificall vision of God. Not to see God, exceeds all the punishments of hell. If the damned which are shut up in the prison of hell could but see Gods face, they should feel no pain, no grief, no sorrow. They shall feel the wrath of God, and yet they shall never see the beatificall face of God: They shall feel punishments from his face, and yet they shall never behold his face. The fury of the Lord shall alwayes kindle the fire of eternall damnation like a river of brimstone. Neither shall they ever be removed from beholding God, but they shall be also miserably tormented by the sight of the devils:

Bernard.

Polycarp.

vels. They shall feel their whips, whose commands they have followed in this life. If the sight of a seeming ghost doth almost exanimate a man in this life, what shall the horrible sight of the divels which shall last for ever? Neither shall they onely be compelled to be with the divels, but they shall feel themselves tormented by them for ever. If in this life by Gods permission, the divel doth so grievously afflict the saints: How grievously shall he torment the damned which are given up to his power for ever? The damned shall not onely be tormented by the divels outwardly, but by the worm of conscience also inwardly. All finnes whatsoever they have committed, shall be set daily before their eyes: And their torture shall be so much the greater; because there remains no more the benefit of repentance. When the virgins that are prepared are entred in with the bridegroom, *the gate shall be shut* presently: Understand thou the gate of indulgence, the gate of mercy, the gate of consolation, the gate of hope, the gate of grace,

Mat. 25. 10.
Grans.

grace, the gate of holy conversion.
 The damned *shall cry, and say to the* Revel. 6. 16.
mountains and rocks, Fall upon us,
and bide us from the wrath of the
Lambe: But their cry shall be in
 vain; because heaven and earth shall
 flee from his wrath, as it is written:
Every island fled away, & the moun- Rev. 16. 20.
tains were not found. Whatsoever is
 given to the elect to the increasing of
 their glory, all that shall turn to the
 damned to the increasing of their
 sorrow. There shall be indeed de-
 grees of punishments: But yet he
 that feeleth least torment, shall re-
 ceive no ease thereby. He that is
 tormented with greater punishments
 shall envy him that is tormented
 with lesse. The damned shall receive
 no ease from this, that some of their
 kinsmen & friends are received into
 the heavenly palace: Because the elect
 shall not grieve at all, that some of
 their kindred are gone to hell to be
 tormented for ever. So great shall
 the pain and torment be in the dam-
 ned, that their minde can think up-
 on nothing but that whereunto the
 force of pain driveth them. The dam-
 ned

ned shall hate all the creatures of God, they shall hate one another, they shall hate the holy angels, and the elect, and even God himself; but not in himself, and in his own nature, but in the effects of his justice. All the evils of this life are single: One is troubled with poverty, another is tormented with grievous sicknesse; one is oppressed with hard servitude, another is laden with the burthen of reproches: But there all at once shall be tormented with all evils. The pains there, shall be universall, in all the senses, and in all the members. In this life, hope of release mitigateth all troubles: But there, is left no hope of deliverance. The punishments of hell are not onely eternall, but there is no ease so much as for a moment. And hence it is, that if all men since *Adam* to this present day, and all that are yet to be born, should live to the last day, and should suffer but one punishment in hell, as the soul that sinneth must suffer for one sinne, every portion of that punishment, which any one of them should suffer, would be greater, then all the

torments, that all fellons and
malefactours have ever suffered.
O Lord grant unto us, that we may
think upon hell, that we never fall
into it!

Meditat. L.

Of the eternitie of Hell-tor-
ments.

*The pains of hell do farre extend
Beyond all times, world without end.*

THink, O devout soul, upon the
eternitie of hell-torments, and
thou shalt more truly under-
stand the grievousnes thereof. In hell *Paulinus.*
there is a raging flame which burn-
eth without end. The life of the dam-
ned is to die without end; the death
of the damned is to live in eternall
torments: For neither is the tormen- *Bernard.*
tour wearied, neither doth the tor-
mented die. So doth the fire consume
there, that still it leaves somewhat;
So are the torments there increa-
sed, that still they are renewed;
So

ifidor.

So shall the damned die, that they shall alwayes live: So shall they live, that they shall alwayes die. For a man to be tormented without any end, this is it that goes beyond all the bounds of desperation: For what is more grievous, then alwayes to will that which shall never be, and to nill that which shall alwayes be? The damned shall never obtain what they would, and shall be constrained ever to suffer what they would not. When the wrath of God shall cease, then shall the torments of the damned cease: But the wrath of God is eternall, and therefore the torments are eternall. When the damned shall truly repent, then they shall be delivered from their sins: But the time of repentance is past, and therefore there remains no hope of indulgence. When the divels shall cease to torment, then shall the damned cease to be tormented: But the furie of the divel shall never cease, therefore the torments of the damned shall never cease. When Gods justice shall be changed, then the torments of the damned shall be changed: But the justice

justice of God is unchangeable, therefore the torments of the damned shall be eternall. The sentence of severe judgement requires, that they should never want punishment, who in this world never want sinne. It is just, that there should be no end of the punishment of the damned; because, as long as they could, they would make no end of sinning. The damned sinned in their eternitie, that is, as long as they lived: Therefore it is just that they should be punished in Gods eternitie. Their sinne had an end, because their life had an end; But they would have made no end of sinning, but that they were forced to make an end of living, that so they might have sinned without end. The matter of hell-fire is eternall, that is, the stain of sinne: And therefore meet it is that the punishment should be eternall. The filthinesse of the sinnes of the damned can never be removed out of the sight of God: How then can the greatnesse of punishments appointed for sinne be removed? Besides, sinne is an infinite evil; because it is committed against an infinite good,

good; and Christ paid for it an infinite price: And therefore meet it is that their punishment, who die in their finnes, should be infinite. Man destroyed in himself the eternall good: And therefore in the judgement of God he doth justly fall into everlasting evil. *Gen. I. 26. created man after his own Image, that he might live with him for ever.* God by Christ reformed man after his own image, when he was fallen into sinne: He hath provided for all, means of eternall salvation; and he hath offered unto all, the reward of eternall life: And therefore it is just, that they which would voluntarily want everlasting rewards, should be made subject to everlasting punishments. An evil will shall never be taken away from the damned: Therefore the punishment of their evil will shall never be taken away from them. The damned made choice of momentarie pleasure & finite goods, before God the infinite good; they longed after the delights of this short and fitting life, rather then the riches of eternall life: It is just there-
fore

fore that they should suffer eternall
punishments. Oh eternitie not to be
rearmed! Oh eternitie not to be mea-
sured by any space of time! Oh eter-
nitie not to be conceived by humane
understanding! How much dost
thou augment the punishments of
the damned! After innumerable
thousands of yeares they shall be
compelled to think, that then is but
the beginning of their torments.
What a grievous thing is it to lie,
though in a very soft bed, for thirtie
yeares without moving! And how
grievous shall it be then to burn in
that lake of brimstone thirtie thou-
sand thousand yeares! Oh eternitie,
eternitie! it is thou alone that do-
est increase the punishments of
the damned beyond all measure.
Grievous is the pain of the damned *Dionys.*
for the crueltie of the punishments; it *Carthus.*
is yet more grievous for the diversifi-
tie of the punishments; but it is most
grievous for the eternitie of the pu-
nishments. There shall be death with-
out death, end without end, defect
without defect: because death ever
liveth, and the end ever beginneth,

O

and

*Gregor. in
his Morals*

Rev. 9. 6.

and the defect is never deficient. The damned shall seek life, and shall not finde it: *they shall seek death, and it shall flee from them.* After an hundred thousand thousand thousand of yeares they shall return without end to the same punishments. The thought of the continuance of their sorrow shall torment them more then the sense of outward torment. What can be more miserable then so to die that thou mayst alwayes live, and so to live that thou mayst alwayes die? That life shall be mortiferous, and that death shall be immortall: If it be life, why doth it kill? and if it be death, why doth it alwayes endure? What eternitie is, we do not perfectly know; and it is no wonder: For what created minde can comprehend that which cannot be measured by any time? But if thou wouldest guesse what the space of eternitie is, think upon the time that was before the world was created. If thou canst finde Gods beginning, then mayst thou finde when the punishments of the damned shall have an end. Imagine thou sawest an exceeding high
mount.

mountain, which for its greatnes exceeded heaven and earth: Imagine also that some bird every thousandth yeare should carry from this mountain one grain of the smallest dust: There might be some hope that at length after the end of many incomprehensible thousands of yeares the greatnesse of that mountain might be consumed: But it cannot be hoped that the fire of hell should ever go out. The rewards of the elect shall never be ended; therefore the punishments of the damned shall never be ended: Because as the mercy of God is infinite towards the elect; so the justice of God is infinite towards the reprobate. Imagine that the damned had so many kindes of torments, as there are little drops in the vast sea: Imagine also that at every thousandth yeare some little bird should flie thither, and suck a small drop thereof: There might be some hope that at length the sea would be exhausted and become dry: But it cannot be hoped that the punishments of the damned should ever have an end. O devout soul, think

Kempis.

alwayes upon the eternall punishments of the damned: To think upon hell, preserves a man from falling into hell. Have a care to repent, whiles yet there is time for pardon. What else shall the fire devoure but thy finnes? The more thou heapest up finnes, the more matter thou layest up for the fire. O Lord Jesus, which by thy passion hast made satisfaction for our finnes, deliver us from eternall damnation! *Amen.*

Meditat. L I.

Of the spirituall resurrection of the godly.

*Doth Adam die, Christ in thee lives
Christ shall eternall life thee give.*

CHrists resurrection profits thee nothing, unlesse Christ also rise in thee. As Christ must be conceived, born, and live in thee: So also must he rise in thee. Before resurrection goes death, because none riseth again but he that is fallen: And so it fares in this spirituall resurrection. Christ riseth not in thee, unlesse *Adam*

Adam first die in thee. The inward man riseth not, unlesse the outward man be first buried. The newnesse of the spirit will not come forth, unlesse the oldnesse of the flesh be first hidden. It is not enough for thee, to have Christ once risen in thee: because the old *Adam* cannot be extinct in one moment. The old *Adam* will revive in thee daily: And thou must daily mortifie him, that Christ may begin to live in thee daily. Christ ascended not into heaven, neither entred he into his glory before he rose from death: So neither canst thou enter into celestially glory, unlesse Christ first rise in thee and live in thee. He is not a member of the mysticall body of Christ, in whom Christ liveth not: Neither shall he be brought by Christ into the Church triumphant, who hath not been a member of his body in the Church militant. Betrothing goes before matrimonie: And that soul shall not be brought in unto the marriage of the heavenly Lambe, which is not in this life betrothed to Christ *Hosea 2.19.* by faith, and sealed by the earnest of *2. Cor. I. 22.*

- the holy Spirit : Let Christ therefore rise, and live in thee, that thou mayst live with him for ever. This is the first resurrection : Blessed and holy is he that hath part in the first resurrection : over him shall the second death have no power. If thou wilt at the resurrection come forth unto life, Christ must daily rise in thee in this life. At the resurrection of Christ the sunne rose. So if Christ be spiritually risen in thee, the light of the saving knowledge of God shall rise in thy soul. How can the light of the saving knowledge of God be there, where the darknesse of most grievous finnes still hath place ? The*
- Rev. 20. 5.
6
- Mar. 16. 2.
- Psal. 111. 10
- fear of the Lord is the beginning of wisdom : How then can heavenly wisdom be there, where the fear of God hath no place ? But he that is destitute of the light of divine knowledge in this life, how can he be made partaker of eternall light in the life to come ? The sonnes of light onely do passe unto eternall light, but the sonnes of darknesse unto eternall darknesse. Christ at his resurrection triumphed over death : So he, in whom.*

whom Christ is spiritually risen, *is* Joh. 5. 24.
passed from death to life: For he cannot be overcome by death, in whom Christ the conquerour of death doth live. Christ rising again brought with him perfect righteousness; *for* Rom. 4. 25.
he died for our finnes, and rose again for our justification: So he also, in whom Christ is spiritually risen, is justified from his finnes. For how can sinne have place there, where the perfect righteousness of Christ liveth and flourisheth? Now this righteousness of Christ is applyed unto us by faith. Christ rising from the dead, got the victorie over Satan: for in his descent to hell, he destroyed his kingdome, spoiled his palace, and broke his weapons in pieces: And so also in whomsoever Christ is spiritually risen, against him shall not Satan prevail: for how can he be overcome of Satan, in whom Christ liveth who overcame Satan? At Christs resurrection *there was a great* Mat. 28. 2.
earthquake: So the spirituall resurrection with Christ is not without the earnest commotion and contrition of heart. The old *Adam* cannot

be overcome without striving and resistance: Therefore Christ also cannot rise in thee spiritually without great commotion. There is no spirituall resurrection with Christ, unless there be a blotting out of sinne; and there is no blotting out of sinne, unless acknowledgement of sinne go before; and there is no true acknowledgement of sinne without serious contrition of heart: Therefore there is no spirituall resurrection of Christ in thee, without inward contrition of heart. Holy *Ezechias* said: *As a lion hath he broken in pieces my bones:*

Isa. 38. 13.

16

Behold great contrition! But he adds presently: *O Lord, so shall they live again, and so shall my spirit be quickened:* Thou shalt correct me, and

17

thou shalt quicken me. Again, *thou hast cast all my finnes behinde thy back:* Behold a spirituall resurrection from sinne!

Mat. 28. 2.

At Christs resurrection an angel of the Lord descended from heaven, and sat upon the sepulchre: So if Christ be risen in thee spiritually, thou mayest rejoyce in the fellowship of the angels. Where the old *Adam* lives and reignes, there

is a pleasing bed for the diuel; But where Christ liveth and reigneth, there the angels rejoyce to dwell. For it is written: *There is joy in heaven over one sinner that repenteth:* Luk. 15.7.

But where there is true repentance, *Luther.* there also is not yet risen spiritually.

Where Christ is not yet risen spiritually, neither is there yet the grace of God; and where there is not yet the grace of God, neither is there the guard of angels. Where Christ is not yet spiritually risen, there still doth the old *Adam* reigne; and where the old *Adam* doth reigne, there doth sinne also yet reigne; and where sinne doth reigne, there the diuel doth reigne: And what communion can there be between the blessed angels and the diuel? Christ after his resurrection presented himself alive unto his disciples: So if thou beest made a partaker of the spirituall resurrection by faith, shew thy self to be a lively member of Christ by love. Luk. 24.15.

A man is not judged to be alive, unless he shew forth outwardly the actions of life. Where Christ is, there is also the holy Spirit; where the holy

Spirit is, there he intireth and moveth to every good work: because

Rom. 8. 14. *they which are led by the Spirit of God, are the sonnes of God.* If there-

Gal. 5. 25. *fore we live in the Spirit, let us also walk in the Spirit.* The light of the

sunne doth every way disperse the brightnesse of his beams: So the light of faith doth every way diffuse the heat of love. Take light from the sunne, and thou mayst separate love from true faith. Sinnes are dead

Heb. 9. 14. *works:* If thou walkest in *dead works*, how dost thou live in Christ, and Christ in thee? Sinnes belong unto the old *Adam*: If the old *Adam* doth still reigne in thee, how art thou spiritually risen with Christ? Sinnes belong to the old flesh: If thou walkest in the old flesh, how doth the new man live in thee? Raise us up, O good Jesus, from the death of sinne, that we may walk in newnesse of life! Let thy death kill the old *Adam* in us, and let thy resurrection raise up the inward man unto life! Let thy blood wash us from our sinnes, and let thy resurrection put upon us the robe of righteousness!

ness! After thee, the true life, do
we pant and breath, being dead in
sinne: After thee, the true righteous-
ness, do we pant and breath, being
turned away from thee by sinne:
After thee, the true salvation, do we
pant and breath, being con-
demned for our finnes:

Quicken us, justifie
us, and save us!

A M E N.

Glorie be to G O D.

F I N I S.

GERARDS PRAYERS:

Or,
A DAILY PRACTISE
OF PIETIE.

Divided into foure Parts.

- 1 Of *Confession* of finnes.
- 2 Of *Thanksgiving* for beneficts.
- 3 Of *Petitions* for our selves.
- 4 Of *Supplications* for our
neighbours.

Written originally in the Latine tongue
by JOHN GERARD Doctor in
Divinitie, and Superintendant
of HELDBURGE.

Translated and revised
By RALPH WINTERTON
Fellow of Kings Colledge.

The fourth Edition. Whereunto is ad-
ded a morning and evening
prayer for a familie.

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TO
THE VERTUOUS
GENTLEWOMEN

*Mrs Anne Henshaw, Mrs Elizabeth
Dilk, and Mrs Helen Probey, (the
daughters of Mr William Bonham
late Citizen of London, now Citizen
of the Celestiall Ierusalem)
health and happinesse.*



Vertuous Gentlewomen, It
was the respect which I
owed unto your father,
and to your fathers house,
that first moved me to translate *Ger-
wards Prayers*, and being translated
to dedicate them unto you: But the
Stationer (whom I would not name,
because he is dead; and yet I must
name, for fear lest by my silence I
may seem to wrong others) *Richard
Jackson* of Fleetstreet, to whose trust
I committed the book to be printed,
usurped the dedication, and obtruded
it upon a Religious Countesse, whose
name for honour I conceal: Hereup-

on I committed it unto the presse at Cambridge, being first purged from innumerable errates. Since *Jacksons* death, the copie it seems came to one *Williams* his hands Stationer in Popes-head-alley: With him I had conference as one desirous to restore unto you what of right belonged unto you: But in stead of satisfaction I received nothing but ill language. To conclude, I bad him, if he thought good, go on to do you wrong: but I promised withall that you should finde one to do you right as long as I lived. In part I hope I have made good my promise: If you accept of this my service as a scholars New-yeares-gift (for so the time of the Edition makes it) I have my desire, and shall alwayes remain

A true lover of your familie

R. WINTERTON.

From Kings Colledge in Cambridge
January 1. 1631.

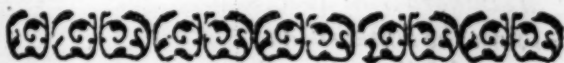
Pray alwayes, Luke 18.

Distressed soul, if thou conceiv'st what 'tis
To mount unto the tower of endlesse blisse,
Imbrace this work: it reacheth to the skie,
And higher, if beyond it ought do lie.

Mans dull capacitie, weak humane sense,
Wide worlds expansion, starres circumference,
Cannot it comprehend: Prayer presseth even
To Gods pavilion, to th'imperiall heaven.
That is the golden chain fixt to Gods eare:
Knock, and hee'l open; call, and he will heare:
This surely, this is blessed Jacobs ladder,
On which our souls climbe by Christ to Christs
Father:

Faith is prayers chief attendant, Christ the way,
Gods Spirit both moves, & helps us how to pray:
True love admittance gains, humble confession
Both helps devotion, and procures remission.

Edmund Sheaf.

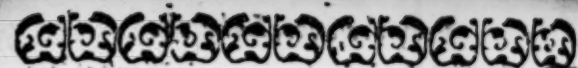


IF loathed ulcers do thy soul possesse;
See, see a med'cine, hither make redresse:
Or if tentations, fears, or future harms;
'Gainst such assaults receive these pow'rfull
charms.

These prayers may prove, if well these prayers
thou note,

'Gainst those a balm, 'gainst these an antidote.

Thomas Bonham.



THe sunne doth shine, the blinde man doth
not see:

Light is but dark, if eye-sight none there be.
Gerard to Latines gave a glorious light,
But in our English Hemisphere 'twas night:
The 'eclipse is past, night gone, 'tis now high day,
Gerard hath learn'd ith' English tongue to pray.

Francis Winterton.



A Margarite's a precious thing:
But he that hath no skill
Esteemeth it no more then that
the cock found on the hill.

A candle lights not if it be
in lanthorn dark conceal'd:
But turn the lanthorn, and there is
an usefull light reveal'd.

The English man knew not the worth
of Gerards Margarite:

But now it is in English priz'd:
there's profit and delight.

The lanthorn's turn'd, the light appears
which was before conceal'd:

And now there's English, none so blinde
to whom 'tis not reveal'd.

John Noare.



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into foure parts.

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THE



THE
DISPOSITION
and Method of this daily
Practise of PIETIE.

THis practise of pietie is reduced to foure heads, according to the number of the objects about which it is employed: For we must every day weigh and consider with our selves:

1 The grievousnesse of our finnes: and ask pardon thereof for Christs sake.

2 Gods benefits: for which we must offer humble and hearty thanksgiving.

3 Our own necessities: where we must pray for conservation and increase of the gifts of the Holy Spirit, and for a spirituall victory in all temptations.

4 Our neighbours necessities: where we must pray for all things needfull for them, for this life, and that which is to come.

THE FIRST PART.

Of Confession of Sinnes.

The Argument.

The meditation of our finnes comprehendeth in it the(two heads, of originall and actuall finnes. Actuall finnes are committed in thought, word, and deed: By the committing of evil, and by the omitting of good: Against God, our neighbour, and our selves. The offences of our youth are many, and our daily infirmities many. We are often tempted of the flesh, and we do often yield unto it. We partake many times in other mens finnes: and in many things we are defective our selves. We are convicted of our finnes by all the creatures: and we behold the severity of Gods anger against our finnes, in the passion and death of CHRIST.

PRAYER I.

He weigheth and considereth the grievousnesse of originall sinne.



Oly God, and just Judge!
I know that *I was conceived and born in sinne:* Psal. 51.5.
I know that I was formed of *unclean seed* in the wombe of Job 14.4.
my mother: That poyson of sinne hath so corrupted, and putrified my
B whole

2

whole nature, that no facultie of my soul is free from the contagion thereof: That holy pledge of the divine image, which was committed unto me in our first father, is perished in me: There is no power at all in me, to begin to come unto the saving knowledge of thee, the fear of thee, confidence in thee, and love of thee: There remains no sufficiency in me, to perform obedience unto thy commandments: My will is averie

Rom. 7.23. from thy law: and the law of sinne in my members being repugnant to the law of my minde, makes my whole nature become corrupt, and perverse. I wretched and miserable man do feel the power of sinne cleaving fast to my members: I do feel the yoke of wicked concupiscence grievously pressing me: For although I am regenerate, and renewed by the spirit of grace, in the laver of baptisme; yet am I not as yet wholly free from the yoke and captivity of sinne. For that root of bitteresse, which lieth hidden in me, doth alwayes desire to put forth new branches: The law of sinne reigning in my flesh, doth strive to

captivate

Tit. 2.5.

captivate me : I am full of doubts,
distrust, and desire of mine own ho-
nour: *Out of my heart proceed wicked* Mat. 15. 19.
cogitations: Filthy thoughts defile me
throughout in thy sight: Out of that
poisoned fountain flow forth rivers
of poyson. *Enter not therefore into* Psal. 143. 2.
judgement with thy servant, O Lord;
but *be propitious unto me,* according Psal. 51. 1.
to thy great mercy: The deep of my
miserie, *calletb upon the deep* of thy Psal. 42. 8.
mercy: For this uncleannesse and fil-
thinesse of my polluted nature, I offer
unto thee the most sacred conception
of thy Sonne: *For me he was born:* For Isa. 9. 6.
me therefore he was conceived. For
me *he was made sanctification,* and 1. Cor. 1. 30.
righteousnesse: For me therefore he
is become purification and cleannes.
Through him, & for him, thy Sonne,
have mercy on me, O thou most
highest: and *set not in the light of thy* Psal. 9. 8.
countenance that hidden corruption,
that cleaveth to my nature; but look
upon thy beloved Sonne my media-
tour, and let his most holy and im-
maculate conception succour my mi-
serie! *Amen.*

He recalls to our memorie the finnes of our youth.

HOly God, and just Judge! Remember not the offences of my youth, and call to minde no more my finnes that are past: How many venemous fruits hath the vicious root of concupiscence, that is inherent in me, brought forth! In my childhood what an innumerable brood of actual transgressions hath the evil of originall sinne hatched! *The very thoughts of my heart are wicked and perverse*, even from my childhood; yea, even from my tender infancies For when I was an infant but of one day, I was in no wise innocent before thee. As many as the dayes of my life are, so many offences do burthen me; yea many more by farre in number, seeing that the *just man falls seven times* in one day: But if the just fall seven times in one day, then I wretched and unjust man, without doubt have fallen seventy times seven times. As my life hath increased, so hath the web of my finnes increased: and as much as hath been added to

Psal. 25. 7.

Jer. 31. 34.

Gen. 6. 3.

Pro. 24. 16.

my life by thy bounty; so much hath been added to the course of my sinnes, by the wickednesse of my corrupt nature. I examine my life that is past: and what else do I behold, but a filthy stinking cloak of sinne? I attend unto the light of thy precepts: and what do I finde in the course of my yeares that are past, but darknes and blindenesse? The tender flower of my youth ought to have been crowned with vertues, and offered to thee for a sweet savour: The best part of my age past did owe it self unto thee the best Creatour of nature: But the dirty filth of my sinnes hath most foully polluted the flower of my age, and the stinking mud of my offences hath in a wonderfull and miserable manner defiled me. The first age of man is amongst all the rest the fittest for the service of God: But I have spent a good part thereof in the service of the diuel. The memory of many sinnes, which the unbridled loosenesse of my youth hath committed, is set in my sight: and yet there are many more which I cannot call to memory. *Who knows how oft he of* Psal. 19. 12.

6 *fendest? cleanse thy servant from secret faults.* For these offences of my youth, I offer unto thee (holy Father) the most holy obedience, and perfect innocency of thy Sonne, who was obedient to thee unto death, even the death of the crosse. When he was but a childe of twelve yeares old, he performed holy obedience unto thee, and began to execute thy will with great alacritie. This obedience I offer unto thee (just Judge) for a price, and satisfaction for the manifold disobedience of my youth. *Amen.*

Phil. 2. 8.

Luk. 2. 42.

PRAYER III.

He reckons up our daily falls and slips.

Holy God, and just Judge! There is no man innocent in thy sight, no man free from the spot of sinne: And I am bereaved of that glory, which I should bring with me to judgement: I am stripped of that garment of innocencie, with which I ought to appeare arrayed before thee: *Seven times*, yea and oftener every houre I fall: *seventie times* *seven times* I sinne every day. *The spirit*

Pro. 24. 16.

Mat. 26. 41.

rit indeed is sometimes ready; but the flesh is alwayes weak: The inward man flourisheth, and is strong: but the outward man languisheth, and is weak: For I do not the good Rom. 7. 19. that I would, but the evil that I would not. How often do vain, wicked, and impious cogitations arise in my heart! How often do vain, unprofitable, and hurtfull words break forth! How often do perverse, wicked, and ungodly actions pollute me! *All my righteousness is as the cloth Isa. 64. 6. of a menstruous woman:* Therefore I dare not plead for my righteousness before thee: But I humbly prostrate myself before thy most just tribunal, and out of the deeps do I cry unto thee: *Lord, if thou shalt decree Psal. 130. 3. to impute sinne, who shall abide it? If thou wilt enter into judgement, Psal. 143. 3. who shall stand? If thou wilt call me to appeare according to the severity of thy justice, how shall I come before thee? If thou wilt exact a strict Job 9. 3. account of my life, I shall not be able to answer thee one for a thousand:* Therefore my mouth is stopt, and I acknowledge before thee, that I have

8. deserved eternall torments; and with-
all I confesse with teares, that thou
mayst justly cast me into prison for
ever. Therefore for these daily finnes
of my life, I offer unto thee (holy
Father) the most precious bloud of
thy Sonne, which was poured forth
on the altar of the crosse, which
washeth me from all my finnes. My
finnes which leade me captive are
many in number, and most power-
full: But the ransome of thy Sonne is
much more precious, and of more
efficacy: Let that most perfect, ple-
narie, and holy price payed by
Christ, obtain for me remission of
finnes! *Amen.*

PRAYER IIII.

*He examines our life according to the rule of
the first table of the commandments.*

HOly God, and just Judge! Thou
gavest unto us thy *Law in mount*
Exod. 20. 1. *Sinas*, and thou would'st have it to be
the rule of all our actions, words, and
thoughts: that whatsoever is not
squared by it, should in thy judge-
ment be accounted sinne.

As often as I look upon that most
cleare

deare glasse, I perceive mine own
filthinesse, and tremble every part of
me. I ought to love thee (O my God)
above all things: But how often do I
love the world, and forget the love
of thee! I am bound to fear thee (O
my God) above all things: But how
often do I consent to sinne, & let thy
fear slip out of my memorie! Thou
requirest, that I should trust in thee
(O my God) above all things: But
how often in adversitie doth my soul
waver, and anxiously and carefully
doubt of thy fatherly goodnesse! I
am bound to obey thee (O my God)
with all my heart: But how often
doth my refractory flesh resist the re-
solution of obedience, *and leade me* Rom. 7.23.
captive into the prison of sinne! My
cogitations ought to be holy, my de-
sires pure and holy: But how often is
the quiet state of my minde troubled
with vain and impious cogitations! I
ought to call upon thee (O God) with
all my heart: But how often doth my
minde wander in prayer, and doth
anxiously doubt, whether her praies
be heard or no! How often am I re-
missive in prayer, and demissive in con-
ceiving

10

Joh. 4. 23.

ceiving confidence! How often doth my tongue pray, and yet I do not *worship thee in spirit and in truth!* How profound oblivion of thy benefits doth seize upon me! Thou dost daily poure thy benefits upon me in a loving manner; and yet I do not daily return unto thee thanksgiving. How cold is my meditation of thy immense and infinite gifts bestowed upon me! What slender devotion is there for the most part in my heart! I use thy gifts, and yet I do not praise thee who art the giver. I stick in the rivers, and come not to the fountain.

Joh. 6. 51.

Thy word is *the word of spirit and life*: But I through sinne and corruption have destroyed the work of thy holy Spirit within me. The sparks of a good resolution often inkindled, I as often extinguish: and yet I do not sue to thee for increase of thy gifts. For these and all other my sinnes and defaults, I offer unto thee (O my God) the most pure and perfect obedience of thy Sonne, who loved thee in the dayes of his incarnation most perfectly with his whole heart, and cleaved unto thee most firmly with

all

all his soul: in whose deeds, words,
and thoughts, there was found no
blot of sinne, nor spot of the least
offence. That which I want, by faith *Is. 53. 9.*
I draw from his fulnesse: Therefore
for this thy wel-beloved Sonnes sake,
have mercy. Lord upon thy servant!

Amen.

PRAYER V.

*He considereth our life according to the rule of
the second table of the commandments.*

Holy God, and just Judge! It is
thy eternall and immutable
will, that I should *honour* with due *Exo. 20. 12.*
respect my *parents*, and the magi-
strates: But how often do I think too
meanly of their authoritie! How of-
ten do I in heart refuse to obey
them! How often do I traduce their
infirmities! O how often do I omit
by serious prayers to further their
safety! I often cherish anger concei-
ved against them, whereas I ought
with patience to submit my self unto
them. Thy sacred will requires that
I should do good to my neighbour
in all things, to my power; But how
often doth it irk me to do him good!
How doth it go against my stomack
to

12

to forgive him! How often am I solicited by my flesh to anger, hatred, envy and brawling! How often doth the fire of my angry heart burn within me, although contentions words be not heard without! Thy holy will requires that I should live chastly, modestly, and temperately. But how often hath the love of drunkenness and lust, made my soul captive to sinne! How often do fires of lust flame within me, although my outward members be restrained! He

Mat. 5. 28.

that looketh upon a woman to lust after her, hath already committed adultery with her in his heart, saith the Text: How often therefore in the sight of God do we commit adultery! The inordinate and immoderate use of meat, drink, and wedlock, often steals upon us, and makes us appear guilty before thee, if thou wouldest enter into judgement with us. Thy holy Writ requireth, that in bargaining I deceive not my neighbour in any sort; but that I rather further, and procure his good; that I traduce not his faults, but rather cover them with the cloak of charitie; and that

I

I do not censure him rashly and unadvisedly: But how often do I seek mine own profit by injustice! How often do I spend my judgement rashly upon my neighbour! Thy holy will requires, that my spirit, minde, and soul be free from concupiscence: But how often doth my flesh sollicite me to sinne, and contaminateth my spirit with wicked concupiscences! As a fountain doth abound with continuall bubbling of water: So doth my heart alwayes swell with evil concupiscence. For these, and all other my finnes and defects, I offer unto thee (most holy Father) the most perfect obedience of thy Sonne, who loved all men with *perfect love*, and *in* Isa. 53. 9. *whose mouth was found no guile*, in I. Pet. 2. 22. *whose words and deeds no aberrations, no corruption in nature: To this propitiation I flee with true faith, and by faith I suck out of his wounds, as* Rom. 3. 28. *much as is sufficient to justifie me, and save me: Have mercy on me my God, and my Father. Amen.*

PRAYER

PRAYER VI.

He sheweth that we often partake in other mens sinnes.

HOly God and just Judge! Thou hast committed unto me, not onely the care of mine own soul, but also the care of my neighbours: But how often doth my neighbour through my negligence suffer great losse of godlinesse! How often do I neglect freely and boldly to chide him, when he sinnes! How often do I, being hindred either by fayour or fear, reprove him for his sinnes more slightly then I ought! In pouring
 1. Tim. 2. 1. out *prayers* for his salvation I am too remisse; in reprehending his sinnes, I am too-too timorous; in furthering his salvation I am too slothfull: inso-
 Ezek. 3. 21. much that thou mayest justly *require at my hands the bloud of my neighbour that perisheth*. If there were in me a perfect and sincere love of my neighbour, surely from thence would proceed freedome in reprov-
 ing of sinne. If the fire of sincere charity did burn in my heart, surely it would break forth more clearly in-

to the spirituall incense of prayers to be made for the salvation of my neighbours. For a man to pray for himself, it is a duty of necessity: But to pray for the salvation of his neighbour, It is a deed of charity: As often therefore as I neglect to pray for the salvation of my neighbour, so often I condemne my self for the breach of the commandment of the love of my neighbour. My neighbour dies the death of the body, and sorrow fills all with lamentation and mourning; when as yet the death of the body brings no hurt to a godly man, but rather gives him a passage into a celestiall countrey: My neighbour dies the death of the soul, and behold, I am nothing troubled at it: I see him die, and grieve not at all; when as yet sinne is the true death of the soul, and brings with it the losse of the inestimable grace of God, and eternall life. My neighbour delinquisheth against the king, who can onely kill the body; and behold I seek by all means his reconciliation: but he sinneth against the King of all kings, *that can cast both body and* Mat. 10. 28.
soul

16 *soul into hell-fire*: and yet I behold it in security, and consider not that this offence is an infinite evil.

My neighbour stumbles at a stone; and I runne presently to save him from a fall, or otherwise to raise him up, if he be fallen: He stumbles at the *Psal. 118. 22* *corner stone* of our salvation; and behold I securely passe by it, and labour not with care and dilligence to lift him up again. Mine own finnes are grievous enough: And yet I have not been afraid to participate in other mens finnes. Be propitious (O God) unto me great sinner, and overburthened. To thy mercy I flee in Christ; and through Christ promised unto me, I come unto this Life, being dead in sinne: I come unto this Way, having gone astray in the path of sinne: I come unto this Salvation, being by reason of my sinne guilty of damnation. Quicken me, guide me, and save me, thou which art my Life, my Way, and my Salvation forever and ever. Amen.

PRAYER VII.

He sheweth, that we are many wayes convinced of sinne.

HOly God, and just Judge! If I look up to heaven, I think with my self, that I have many wayes offended thee my God and Father: *Luk. 15. 18.*
have sinned against heaven, and before thee, I am not worthy to be called thy sonne. If I look down upon the earth, I think with my self; how I have abused thy creatures by my finnes: I have infinitely abused not onely the darknesse of the night, but also the light of the day to work works of darknesse. If I look upon the examples of sinners, upon whom thou in thy just judgement hast inflicted punishment, I finde that the weight of my sins will counterpoise theirs. If I look upon the examples of the saints, I finde that I come farre short of them in my holy service of thee. If I think upon the angel my keeper, I finde that often I put him to flight by my finnes. If I think of the divels, I finde that I have often given place to their suggestions. If I weigh
 with

18

with my self the rigour of thy law, I finde that my life is many wayes irregular. If I look upon my self, I finde that the very cogitations of my heart do accuse me before thy judgement. If I think upon the houre of *death* to come, I finde that it is the *just reward of my sinnes*, and (unlesse thou of thy meere mercy for Christ his sake shalt receive me) the gate & entrance into everlasting death. If I think upon the judgement to come, I finde my deserts such, that thou maist justly call me to the most exact account, and punish my sinnes according to the strict severitie of thy law. If I think upon hell, I finde that I have deserved by my sinnes the most just punishment there. If I think upon eternall life, I finde that I have by my sinnes justly fallen away from all hope of attainment. All things therefore convince me of my sinnes: Onely thou, O my God, be not thou extream against me! To Christ thy beloved Sonne my onely mediatur I betake my self: By him I most firmly beleeve I shall obtain thy grace and remission of my sinnes.

Thy

Thy creatures accuse me; the book of my conscience accuseth me; both the tables of thy divine law accuse me; Satan accuseth me day and night: But take thou upon thee my patronage, O sweet Jesus! To thee the poore man is left, bereft of all solace of the creatures. All my refuge is placed in thy satisfaction for my sinnes, and in thy intercession at the right hand of the Father for me. My soul, take thou the wings of the morning, and like a *dove*, hide thy self *in the clefts of the rock*, that is, *Cant. 2. 14.* in the wounds of Christ thy Saviour. Hide thy self in this *rock*, till the anger of the Lord be passed by: and thou shalt finde rest, and thou shalt finde protection, and thou shalt finde deliverance therein. *Amen.*

PRAYER VIII.

He by the effects of contrition argues us to be convicted of the hainousnesse of sinne.

Holy God, and just Judge! My heart is contrite and humbled, my spirit is heavy and in a great strait, by reason of the burthen of my

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with my self the rigour of thy law, I finde that my life is many wayes irregular. If I look upon my self, I finde that the very cogitations of my heart do accuse me before thy judgement. If I think upon the houre of death to come, I finde that it is the just reward of my sinnes, and (unlesse thou of thy meere mercy for Christ his sake shalt receive me) the gate & entrance into everlasting death. If I think upon the judgement to come, I finde my deserts such, that thou maist justly call me to the most exact account, and punish my sinnes according to the strict severitie of thy law. If I think upon hell, I finde that I have deserved by my sinnes the most just punishment there. If I think upon eternall life, I finde that I have by my sinnes justly fallen away from all hope of attainment. All things therefore convince me of my sinnes: Onely thou, O my God, be not thou extream against me! To Christ thy beloved Sonne my onely mediatur I betake my self: By him I most firmly beleeeve I shall obtain thy grace and remission of my sinnes.
Thy

Thy creatures accuse me; the book of my conscience accuseth me; both the tables of thy divine law accuse me; Satan accuseth me day and night: But take thou upon thee my patronage, O sweet Jesus! To thee the poore man is left, bereft of all solace of the creatures. All my refuge is placed in thy satisfaction for my sinnes, and in thy intercession at the right hand of the Father for me. My soul, take thou the wings of the morning, and like a *dove*, hide thy self *in the clefts of the rock*, that is, *Cant. 2. 14.* in the wounds of Christ thy Saviour. Hide thy self in this *rock*, till the anger of the Lord be passed by: and thou shalt finde rest, and thou shalt finde protection, and thou shalt finde deliverance therein. *Amen.*

PRAYER VIII.

He by the effects of contrition argues us to be convicted of the hainousnesse of sinne.

Holy God, and just Judge! My heart is contrite and humbled, my spirit is heavy and in a great strait, by reason of the burthen of my

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my finnes wherewith I am oppressed. The courage of my heart hath failed, and the sharpnesse of my eyes is decayed. My heart is pressed, and from thence gush out tears: My spirit is oppressed, and I forget to take my bread: My heart is wounded, and from thence gusheth out bloud, and

Psal. 19. 12. a fountain of teares. *Who knows how oft he offendeth? Who knows the sorrow of the heart, that is in a great strait by reason of offences? My soul*

Psal. 42. 2. *thirsteth after the fountain of life: O Christ feed me with the dew of thy Spirit of grace. My heart that is in a great strait sigheth unto thee: O thou true joy, give unto me peace and quietnesse of heart, that being justified by faith, I may have peace with God.*

Rom. 5. 1.

1. Joh. 3. 20.

My heart condemneth me: But do thou absolve me, who are greater than my heart. My conscience accuseth me: But do thou absolve me, who hast fastned to the crosse the hand-writing of my conscience. I offer unto thee (O my God) my contrite and humbled

Col. 2. 14.

Psal. 51. 17.

heart, for a most acceptable sacrifice: I offer unto thee my sighs as the messengers

Part I. *Practise of pietie.* Confession.

21

sengers of true and serious contrition: I offer unto thee my teares as abundant witnesses of my unfeigned grief. In my self I despair: In thee is my trust. In my self I faint: In thee I am refreshed. In my self I feel straitnesse: In thee again I finde enlargement. I am troubled and *bur-* Mat. 11.28.
thened overmuch: Thou shalt refresh me, and give rest unto my soul. *One* Psal. 130.1.
deep calleth upon another: The deep of my misery calleth upon the deep of thy mercy. *Out of the deeps do I* Psal. 130.1.
cry unto thee: Cast thou my sinnes in- Mic. 7.19.
to the deep of the sea. There is no Psal. 38.3.
soundnesse in my flesh by reason of thy
anger: neither is there any rest to
my bones by reason of my sinne: For
mine iniquities are gone over my
head, and become too heavy for me.
Cure my soul thou heavenly Physician, that I be not swallowed up of eternall death. Take the burthen of my sinnes from me, thou that hast taken it upon thy self on the crosse, that I despair not under the intolerable burthen thereof. Have mercy on me, thou fountain of grace and mercy.
Amen.

PRAYER

PRAYER IX.

*He declareth the number and greatnesse of Gods
benefits unto us, and the grievousnesse of our
sins.*

HOly God, and just Judge! By
A how much the more benefits
thou hast bestowed upon me, by so
much the more I grieve, that I have
so often displeased thee so loving a
Father. As many gifts as thou hast
heaped upon me, so many bonds of
love hast thou sent over unto me.
Thou wouldest have bound me unto
thy self: But I have forgotten thee and
thy beneficencie, and linked sinne
Luk. 15. 19. unto sinne. *Father, I have sinned a-
gainst heaven, and before thee: I am
not worthy to be called thy sonne:
make me as one of thy hired servants.*
I am altogether displeased with my
self: Make thou me altogether to
please thee. Thy large bounty, and
Rom. 2. 4. wonderfull patience, have often in-
vited me to repentance: But hitherto
I have been backward to come. Thou
hast often called me (O most bounti-
full God) by the preaching of thy
word, by the teaching of thy crea-
tures,

tures, by the punishment of the crosse, and by inward inspiration: But I have stopped the eares of my heart altogether at thy call. All the faculties of my soul, all the members of my body are thy gifts: I ought therefore with all the powers of my soul, and parts of my body be ready to do thee all holy service, which is due unto thee: But I have made them (the more is my grief) the weapons of iniquitie and unrighteousnesse. The breath which I fetch is thine; the aire which I suck in is thine; the sun, whose light I see daily, is thine: All these ought to have been unto me as furtherances and instruments to sanctitie of life: But I have abused them, the more is my grief, to the slavery of sin. Thy creatures I should have used to the glory of thee the Creatour: But I have wickedly abused them to thy dishonour. In the light of the sunne I should have *put on the armour* of Rom. 13. 12 light: But therein have I committed the works of darknesse. How much soever is added unto my life, comes all from thy bountie: Therefore my whole life ought to be imployed in thy

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thy service, on whom it doth wholly depend: And yet I have scarce bestowed the least part thereof in thy service. As many good inspirations as I have felt within me, so many hand-maids of thy grace hast thou sent as ambassadors to invite me most lovingly to return unto thee by true repentance: But alas, how often have I stubbornly refused to give them audience! But yet receive him, who now at length returns unto thee with sighing and a contrite heart. Sprinkle me with the blood of thy Sonne, that

2. Cor. 7. 1. *so being purged from all the pollutions of the flesh and the spirit, I may*

Psal. 51. 7. *become whiter then snow, and with all thy elect praise thee in the heavenly Jerusalem world without end. Amen.*

PRAYER. X.

He considereth the severitie of Gods anger against our sinnes, in the death and passion of Christ.

Holy God, and just Judge! I behold thy Sonne hanging upon the crosse, and pouring forth plentiful rivers of blood: I behold him,
and

and behold for very terrour, I faint altogether. My finnes are those iron nails with which I have boared his hands and his feet. My finnes are those pricking thorns with which his most sacred head (which is to be revered of the angelicall powers) was crowned. My finnes are those stinging thongs, with which his most pure body (the proper temple of Divinity) was scourged. *A cruell wilde* Gen. 37. 33. *beast hath torn in pieces* the heavenly Joseph, and embued his coat with his blood: I miserable sinner am that wicked beast: for my finnes did make an assault, and rush upon thy most beloved Sonne. If thy most obedient *Iſa. 53. 5.* Sonne is so vexed and troubled for other mens finnes: What cause hath the undutifull and disobedient servant to fear in regard of his own finnes? The wounds of my soul must needs be great indeed and mortall, when as thy onely begotten Sonne is so miserably smitten for to cure them. The disease of my soul must needs be great indeed and mortall, when as the heavenly Phyſician, and life to self, doth die upon the crosse

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Mat. 27. 46.

to cure it. I see the torment of his most holy soul: I heare the miserable exclamation of my most holy Saviour upon the crosse: For me it is he is so vexed: it is for my sinnes that he complaineth *that he is forsaken of God.* If the weight of other mens sinnes doth so exceedingly presse the Almighty Sonne of God, that it wrings from him a bloudy sweat: How intolerable shall the anger of God be, and how unmeasurable shall be his wrath against the unprofitable servant! O thou dry and unhappy wood, that hast alwayes served as a slave the everlasting fire of hell! What must thou fear, when thou seest these things come to passe in the green wood! Christ is the green tree: In the root of his divinity, in the love of his humanitie, in the boughs of his vertues, in the leaves of his holy words, and in the fruit of his good works. He is the cedar of chastitie, the vine of joyfulness, the palm of patience, and the olive of mercy. But if the fire of the divine anger inflames this green tree of life: How much more shall it consume the sinner

finer like dry wood for his unfruitfull works! In what capitall and bloody letters are my sinnes ingraven in the bodie of Christ! How conspicuous (O thou most just God) is thine anger against mine iniquities! How strait must that captivity needs be in which my soul was held, when so precious a ranfome was paid for her delivery! How great must the stains of my sinnes needs be, when rivers of blood flow down from the body of Christ to wash them away! O thou most just God, and yet most mercifull Father, consider what indignities thy Sonne hath suffered for me; and forget the wicked works of me thy unworthy servant! Behold the profunditie of his wounds, and overwhelm my sins in the profound sea of thy mercy! *Amen.*

THE SECOND PART.

Of thanksgiving for benefits.

The Argument.

The meditation of Gods benefits, doth gather us up of the garden of nature, and of the Church, sundry, and the most fragrant flowers of divine gifts: and recreating it self with the odour thereof, offereth again to God the sacrifices of the lips, for a savour of sweet smell. Now the immense and innumerable benefits of God may be divided according to three articles of our Christian faith; God hath created, redeemed, and sanctified us. He bequeatheth his benefits unto us in this life, and hath promised greater unto us in the life that is everlasting. He conferreth upon us the gifts of the minde, of the body, and of fortune, which we call externall goods. He preserveth us from evil, and conserveth us in good. That which is past he covereth, that which is to come he governeth. His privative blessings are more than his positive. In brief, we can neither in word expresse, nor in thought conceive, the number and dignitie of Gods benefits, which will afford unto us hereafter, in the world to come, most plentifull matter of eternall praise and thanksgiving.

PRAYER. I.

He giveth thanks for our forming in the wombe, and for our nativity.



Almighty, eternall God,
Father, Sonne, and ho-
ly Ghost: I give thanks
to thee, I praise thee, I
glorifie thee: because thy hands have
fashioned me, and made me wholly
round.

round about. Thou formedst me like
 clay in my mothers wombe. Thou
 didst draw me like milk. Thou didst
 curdle me like cheefe: With flesh and
 skinne hast thou covered me, and
 compacted me together with bones
 and sinews. Thou hast given me life
 and mercy, and thy visitation hath
 preserved my spirit. This thy great
 mercy bestowed upon me, I will ce-
 lebrate with perpetuall praises. Thy
 goodnesse I will sing of in continuall
 songs. Thou didst protect me in my
 mothers wombe. I will confesse unto
 thee: For I am wonderfully formed:
 Marvellous are thy works, and that
 my soul knoweth right well. My bones
 are not hid from thee, which thou
 didst make in secret, and deckedst me
 with divers members in the lower
 parts of the earth. Thy eyes saw me
 yet being imperfect, and in thy book
 were all my members written, which
 day by day were fashioned when as yet
 there were none of them. How preci-
 ous unto me are thy thoughts O God!
 how great is the summe of them! If I
 go about to reckon them, I finde them
 multiplied above the sands of the sea.

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Psal. 139. 13

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Part 2. Practise of pietie. Thanksgiv

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 go about to reckon them, I finde them
 multiplied above the sands of the sea.

30 Thou didst shew thy mercy unto me before I understood it : Thou didst prevent me with thy blessings before I did desire them: Thy bounty did embrace me on every side, before I could give thanks for it. Thou art he, who not onely didst form me wonderfully in the wombe, but also didst take me out: Thou art my hope even from my mothers breast: Out of my mothers wombe I was cast upon thee: Thou art my God from my mothers wombe. As often as I think upon many that have been extinct, and never came to the light of this life: So often I admire and praise thee for thy mercy, which brought me out of that prison into the theatre of this world safe and sound. How many yeares are past in which I was not, and yet thou didst erect for me this house of my body, & didst bring me out of that bottomlesse pit, and the darknesse of my mothers wombe! Thou gavest unto me a reasonable soul: Thou madest me a man, not a stone, or a serpent. To thee (O my God) for this thy mercy be honour and glory for ever! *Amen.*

Prayer

PRAYER. II.

He rendereth thanks for our sustentation.

I Render thanks unto thee, Almighty and mercifull God, for that thou hast sustained me from the very first dayes of my life. Naked I came into this world, and thou coveredst me most graciously. Hungry I entered into this world, and thou hast hitherto fed me most bountifully. In thee I live, move, and have my being: Without thee, I fall again into nothing, and die. Through thee I bow, and move my members: Without thee I can neither be partaker of life, or motion. *Thine is the sunne* Mat. 5. 45. *that giveth me light*, which I see daily with mine eyes. Thine is the aire which I draw in with continuall breath. The night is thine, and the day is thine, whose intercourses serve for my labour and rest. Thine is the earth, whose fruits do nourish me most plentifully. Every creature in heaven, aire, earth, and sea is thine, and is appointed for my use and service. *Silver is thine, and gold is* Hag. 2. 8. *thine*. Whatsoever is necessary for
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the sustentation of this my present life, all that I receive from thy most liberall and bountifull hands. O God, how liberall art thou to man-kinde! All things thou createdst long ago for the use of man: All things thou doest as yet preserve for the good of man. Whatsoever thou, of thine infinite goodnesse, affordest to the other creatures, thou affordest also unto me: for as much as thou doest wonderfully form, furnish, and conserve them for my sake. Some of the creatures serve to obey me; some to nourish me; some to clothe me; some to cure me; some to chastise me: But all of them to teach and inform me. Who can reckon up those divers kindes of nutriments, which thou hast created, and dost as yet produce out of the earth unto this day to nourish us? Who can enumerate those divers species of herbs which thou doest every yeare cause the earth to bring forth, to cure us? Who can in words comprehend those sundry kindes of living creatures, which were made for mans use, and do yet all serve him? To thee

thee be praise and honour for ever,
 who art the Creatour and Conserver
 of all things! Without thee the true
 sunne I should vanish away as doth
 the shadow: Without thee the true
 life, I should presently depart out of
 this life: Without thee the true be-
 ing, I should suddenly fall to no-
 thing. To thee onely is due, that I
 live, move, and have my being:
 Therefore to thee alone will I live
 and adhere for ever. *Amen.*

PRAYER III.

*Reverends thanks for our redemption wrought
 by Christ.*

I Owe unto thee (O eternall and
 Almighty God) most heartie
 thanks for that thou hast created
 me when I was nothing: But much
 more for that thou hast redeemed
 me when I was lost and condemn-
 ed, I did hang in the jaws of hell:
 And thou didst pluck me out *by the* Col. 1. 14.
blood of thy Sonne. I was the slave of
 Satan: but thy grace hath deliver-
 ed me out of the power of the divel,
 and translated me into the king-
 dome

34.

doine of Christ. I owe my self wholly unto thee: because thou createdst me wholly. My tongue ought alwayes to praise thee: because thou gavest it unto me. My mouth ought alwayes to set forth thy praise: because the aire and breath which it drawes is thine. My heart ought alwayes to cleave unto thee with perpetuall love: because thou didst form it. All my members ought to be ready for thy service: because thou didst wonderfully frame them, how many and how great soever they be. But if I owe my self wholly unto thee, because thou createdst me: What shall I repay unto thee for redeeming me out of slavery and captivity! The lost sheep thou hast delivered out of the claws of the infernall wolf. The fugitive slave thou hast pluckt out of the prison of the diuel. *The lost goat* thou hast sought out with great carefulnesse. In *Adam* I fell, and thou hast erected me: In *Adam* I was captivated in the bonds of sinne, but thou hast set me at liberty: In *Adam* I was lost, and again thou hast saved me. What am I worm,

that:

Luk. 15. 8.

that thou shouldest be so solicitous for redeeming me? What am I worm that thou shouldest be so prodigally bountifull for saving me? If thou hadst altogether cast off our first parents after their fall, and hadst thrown them with all their posteritie out from the presence of thy glory into the lowest pit of hell, there is none of us could justly complain of any wrong done unto him: For they had received, and we had received for our deeds a just reward. What else could we have desired, or expected from thee, who createdst us after thine own image, and furnishedst us with power and sufficiency to have kept our innocency. But in this thou didst manifest thy incomprehensible and unspeakable love towards us, in that thou didst promise unto our first parents after their fall, thy Sonne for their Redeemer, *and in the Gal. 4. 4. fulnesse of time didst send him unto us*, to call us from death to life, from sinne to righteousness, and from the infernall pit, unto celestiall glory. O thou lover of man, whose *delight is with the sonnes of men*, Pro. 8. 31. who

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who can worthily set forth the praise of thy love to man? Yea, who can in minde conceive the worthines thereof? These are the incomprehensible riches of thy goodnesse: This is the infinite treasure of thy gifts which the slenderesse of our capacitie and understanding cannot conceive. Was a servant so deare unto thee, that thy Sonne must be delivered to death for his redemption! Was an enemy so much to be beloved, that thou shouldest appoint thy most beloved Sonne to be his redeemer! My soul is astonisht with the very consideration of this thy goodnesse, and doth wholly turn and dissolve it self into the love of thee. *Amen.*

PRAYER IIII.

He rendreth thanks for the incarnation of the Sonne.

I Render thanks unto thee, Jesu Christ, thou alone Mediatour, and Redecmer of mankind, for that thou hast in the *fulnesse of time* personally united unto thee the true humane nature, and hast vouchsafed to be born of a Virgin. How great is thy love to man, *in that thou didst not assume the*

nature

Gal. 4. 4.

Isa. 7. 14.

Heb. 2. 16.

nature of angels, but the seed of A- 37
braham! How great is the mystery of 1.Tim.3.16
 godlineſſe, that thou being very God,
 wouldeſt be made manifeſt in the
 fleſh! How great is the inclination of
 thy pity, that deſcending from heaven
 for my ſake, thou haſt endured to be
 born of a Virgin! For me moſt vile
 creature, Creator Almighty, thou art
 become man. For me moſt abject
 ſervant, moſt glorious Lord, thou
 haſt put on the ſhape of a ſervant,
 that by taking fleſh upon thee, thou
 mighteſt ſet my fleſh at libertie. *To* Iſa. 9. 6.
me thou art born: Whatſoever cele-
 ſtiall good therefore thou bringeſt
 with thee in thy Nativity, ſhall be
 mine. *To me thou art given:* And
 therefore all things with thee. My
 nature in thee is more glorified, then
 it was in *Adam* diſhonoured: For
 thou doſt aſſume it into the Unitie
 of thy Perſon whereas it was weak-
 ened with accidentall corruption
 onely by Satan. Thou art *fleſh of my* Ephes.5.30
fleſh, and bone of my bone. Thou art
 my brother: And what canſt thou
 deny unto me, ſeeing thou art moſt
 nearely joyned unto me in the ſame
 fleſh

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Mar. 22. 2.

Iſa. 49. 16.

fleſh and affection of brotherly love? Thou art the Bridegroom, who according to the good pleaſure of thy heavenly Father, haſt coupled unto thee by a perſonall league, the humane nature, as a ſpouſe: To the joy of thoſe nuptials I do proclaim and thankfully acknowledge that I my ſelf am invited. I wonder now no more that the heaven, the earth, the ſea, and all things that are in them were made for man by God, ſeeing that God himſelf would for man become man. Thou canſt not utterly divorce me, and caſt me away from thee, ſeeing that thou canſt not deny that thou art a man, and therefore my brother. Thou canſt not altogether forget me, becauſe thou haſt *graven me in thine own hands*: For the very communion of the fleſh doth daily and continually put thee in minde of me. Thou canſt not altogether forſake me, ſeeing that it hath pleaſed thee to conjoyne unto thee the humane nature, in a moſt neare bond of perſonall union. Although therefore my finnes do hinder me, yet the communion of nature doth not repell

repell me. I will adhere wholly unto thee, because thou hast wholly assumed me wholly. *Amen.*

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PRAYER. V.

He renders thanks for Christs Passior.

HOW great thanks do I owe unto thee, O most holy Jesu, for that thou hast taken upon thee the punishment of my sinnes, and hast endured hunger, thirst, cold, wearinesse, reproaches, persecutions, sorrows, povertie, bonds, whips, pricking of thorns; yea, and that most bitter death of the crosse for me sinner! How great is the flame of thy love which forced thee of thine own accord to throw thy self into that sea of passions, and that for me most vile and unthankfull servant! Thy innocency and righteousness made thee free from all sufferings: But thy infinite and unspeakable love made thee debtor and guilty in my room. It is I that trespassed, and thou makest satisfaction. It is I that committed rapine, and thou makest restitution. It is I that sinned, and thou undergoest the passion. O Jesu most benigne, I acknowledge the bowels of thy

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thy mercy and the fiery heat of love. Thou seemest to love me more then thy self, seeing thou deliverest up thy self for me. O most innocent Jesu, what hast thou to do with the sentence of death? O thou most beautiful amongst the sonnes of men, what hast thou to do with spittings upon thee? O thou most righteous, what hast thou to do with whips and bonds? These things belong not unto thee: They are all due unto me: But thou of thine unspeakable love didst descend into the prison of this world, and take upon thee the shape of a servant, and most willingly undergo the punishment that was due unto me. I was for my sinnes to be adjudged to the lake that burneth with everlasting fire: But thou by the fire of love being burnt upon the altar of the crosse, dost free me from it. I was to be cast away for my sinnes from the face of my heavenly Father: And thou for my sake complainest that

Mat. 27. 46. thou art *forsaken* of thy heavenly Father. I was to be tormented of the di-
vel and his angels for ever: And thou
of thine infinite love dost deliver thy
self

self unto the ministers of Satan to be afflicted and crucified for me. As many instruments as I see of thy passion, so many tokens do I see of thy love towards me: For my sinnes are those bonds, those whips, and those thorns which afflicted thee, all which of thine unspeakable love thou enduredst for me. Thy love was not yet satisfied with taking my flesh upon thee: but thou wouldest make it as yet more manifest, by that most bitter passion of thy soul and body. Who am I, most mighty Lord, that for me disobedient servant, thou thy self wouldest become a servant so many yeares? Who am I, most beautifull Bridegroom, that for me the most filthy vassall of sinne, and whoore of the diuel, thou hast not refused to die? Who am I, most bountifull Creatour, that for me most vile creature, thou hast not been afraid of the passion of the crosse? I am to thee, most loving Bridegroom, the true spouse of bloud, for whom thou dost poure forth such plenty of bloud. I am to thee, most beautifull Lily, a thorn indeed that is full of prickles. It is
I

I that laid upon thee a heavy and sharp burthen, with the weight whereof thou wast so squeezed, that drops of bloud did distill abundantly from thy sacred body. To thee, Lord Jesu, my alone Redeemer and Mediatour, for this thine unspeakable love will I sing praises for ever. *Amen.*

PRAYER VI.

He renders thanks for our calling by the word.

VNto thee, O Lord my God, is most due, all praise, honour, and thanksgiving: for that thou wouldest by the preaching of thy word make manifest unto us that thy Fatherly will and determinate counsel concerning our salvation: By nature we are darknesse; we sit in darknesse, and in the region of the shadow of death: But thou by the most cleare light of the Gospel dost dispell this darknes. *In thy light do we see light;* that is, in the light of thy word we see that true light that lighteneth everyone that cometh into this world. What use were there of a treasure that is hid, and a light that is put under a bushel?

Ephes. 5. 8.
Luk. 1. 79.

Psal 36. 11.

Joh 1. 9.

Mat. 5. 15.

Ido therefore declare with thankfulnesse that great benefit, in that thou hast by the word of thy Gospel revealed unto us that treasure of benefits in thy Sonne. *How beautifull are the feet of those that bring good tidings, and tell of salvation!* This peace of conscience, and salvation of the soul, by the *preaching of the Gospel* thou dost yet declare unto us, and call us unto the kingdome of thy Sonne. I was led into the by-paths of errours, as it were a weak and miserable sheep: But thou hast called me into the way again by the preaching of thy word. I was condemned, and utterly lost: But thou in the word of thy Gospel dost offer unto me the benefits of Christ; and in the benefits of Christ, thy grace; and in thy grace, remission of sinnes; and in remission of sinnes, righteousness; and in righteousness, salvation and life everlasting. Who can sufficiently in words expresse those bowels of thy mercy? yea, who can in minde conceive the greatnesse, and the riches of thy goodness? The *mysterie* of our salvation kept secret from eternitie, by the manifestation

Isa. 52. 7.
Nah. 1. 15.

Rom. 10. 15

Rom. 11. 25

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nification of thy Gospel thou dost lay open unto us. The counsels which thou hadst concerning our peace before the foundations of the world were laid, thou dost reveal unto us
Ps. 119. 105. by the preaching of *thy word*, which is a *lanthorn unto our feet*, whiles we go through this darksome valley into light everlasting. What had it profited us to have been born, unlesse by Christ thou hadst delivered us when we were captivated through sinne? What had it profited us to have been redeemed, unlesse thou hadst by thy word declared unto us the great benefit of our redemption? Thou dost
Isa. 65. 2. spread forth *thy hands unto us all the day*. Thou *knockest at the gate* of our heart every day, and callest us all unto thee by thy word. O Lord most benigne, how many thousand thousands of men do live in the blindness of Gentilisme, and in errors, and have not seen that light of thy heavenly word which thy bounty hath granted us of all men most unthankfull! Alas, how often through our contempt & unthankfulness do we deserve that thou shouldest take
from

Part 2. *Practise of pietie.* Thanksgiv.

from us the candlestick of thy word! 45

But thou of thy long patience dost Rev. 2.5.
make as if thou sawest not our finnes; Wisd. 11.23.

and of thy unspeakable mercy dost
yet continue unto us that most holy
pledge, and most precious treasure of
thy word. For which thy great be-
nefit we render unto thee eternall
thanks, and we humbly beseech
thee to continue it still unto us.

Amen.

PRAYER VII.

*He renders thanks unto God for the expectati-
on of our conversion.*

I Render unto thee, most mercifull
Father, immortall thanks, for that
thou wouldest with so great patience
and long-suffering expect my con-
version; and hast brought me out of
the path of sinne, unto the fellowship
of thy kingdome. How great is thy
long-suffering, that thou hast not cast Rom. 2.4.
me away from thy face, and thrust
me down into everlasting torments,
whereas I have deserved it a thou-
sand times! How many thousands
hath death prevented before they
could attain unto true repentance!
How many sinners hath the diuel
made

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made obstinate, that they might not obtain forgiveness of their finnes! There was no distinction in nature between me and them; onely thy goodnesse and long-suffering: My offence was no lesse then theirs; but thy grace did abound. Thy mercy strove with my miserie: I went on in my sinne; and thou didst go on in thy mercy: I differred my conversion; and thou didst differre my punishment: I went astray; and thou didst call me: I refused to come; and still thou didst expect me. This thy goodnesse, most indulgent Father, I cannot extoll with sufficient praises. This thy long patience, most mercifull God, I cannot recompence with any merits. Thou didst preserve me from many finnes, whereinto the corruption of the flesh, the deceit of the world, and the perswasion of the diuel, would have thrown me head-long as well as others. Neither hast thou onely kept me from falling into sinne; but also hast most graciously expected my conversion from sinne, into which I had falne. I finde thee more mercifull, then I am sinfull: I sinned; and thou

thou madest as if thou didst not see
 ie: I contained not my self from wickednesse; and yet thou didst abstain
 from punishment. I did long time prolong my iniquitie, and thou didst
 prolong thy pitie. What were then my deserts? Surely evil, and the worst
 of evils, to wit, my finnes, many in number, most grievous for weight, and detestable for varietie. Therefore to thy grace and bounty alone do I attribute it, that thou hast so long expected my conversion, and delivered my soul out of the snares of sinne. To thee, O Lord, be praise, honour, and glory, for ever and ever! Amen.

Bernard in his 2. Sermon of the seven loaves.

PRAYER VIII.

He renders thanks for our conversion.

I Render thanks unto thee, my God, for that thou hast converted my heart that was hard, and knew not how to repent; and for that thou hast taken from me my stony heart, and given me an heart of flesh. I had of my self power to sinne: But I had not of my self power to rise again to repentance. I could go astray of my

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Grana. in
the 2. book
of the life
of Chr. cap.
2.

my self: But I could not return again into the way without thee. For even as he that is born crooked from his mothers wombe, cannot be made straight by naturall means, but onely by divine & supernaturall power. So my soul being by nature crooked and prone to sinne, and the love of earthly things, could by no humane power, but thy grace onely, be rectified, and lifted up to the love of thee, and heavenly things. I could deform my self by my sinnes most foulely: But thou onely couldst reform me.

Jer. 13.23.

As the Ethiopian cannot change his skinne, nor the leopard his spots: So neither can I do that which is good, being by nature addicted unto the love of that which is evil. Thou my God didst convert me, and I was

Jer. 31.19.

converted; and when I was converted, then I repented; and when I was instructed, then I smote my

Ephes. 2. 5.

thigh. I was dead in sinne: And thou didst quicken me. As much power as a dead man hath to raise himself: So much had I to convert my self. Unlesse thou hadst drawn me, I had never come unto thee; unlesse

lesse thou hadst stirred me up, I had never watched unto thee; unlesse thou hadst illuminated me, I had never seen thee. My sinnes were more sweet unto me then hony and the hony combe: But I am to thank thee, that now they are sharp and bitter unto me; for thou hast given me a spirituall taste. The works of vertue were more bitter unto me then gall and aloes: But I am to thank thee that now they are become pleasant and sweet; for thou hast by thy Spirit changed the corrupt judgement of my flesh. *I went astray as a sheep* Isa. 53. 6.

that is lost, and declined to the way of iniquitie: But thou, which art the good shepheard, hast found me out, and brought me again unto the flock of thy saints. It was late ere I knew thee; for there was a great and darksome cloud of vanitie before mine eyes, which would not suffer me to see the light of the truth: It was late ere I saw the true light; because I was blinde and loved blindnes, and walked through the darknesse of sinne, into the darknesse of hell: But thou hast illuminated me; thou

Granat. out of Auguste meditations.

D

soughtest

50 soughtest me, when I sought not thee;
 thou calledst me, when I called not
 upon thee; thou convertedst me,
 when I was not converted unto thee;
 and thou saidst with a most power-
 full voice, Let there be light in the
 inward parts of his heart, and there
 was a light; and I saw thy light and
 I knew mine own blindness. For
 this thy immense and infinite bene-
 fit, I will praise thy name for ever
 and ever. Amen.

PRAYER IX.

*He renders thanks for the forgiveness of
 finnes.*

I Owe and render unto thee, eter-
 nall and mercifull God, great
 thanks, for that thou hast not reje-
 cted me when I came unto thee, but
 diddest most readily receive me, and
 most mercifully forgive me all my
 finnes. I was that prodigall sonne,
 most indulgent Father, I was that
 prodigall sonne, that by living riot-
 ously wasted his fathers substance:
 For I have defiled the gifts of nature;
 I have refused the gifts of grace; I
 have deprived my self of the gifts of
 glory. I was naked and destitute of
 all

Joh. 6.37.

Luk. 15.13.

all good things : and thou coveredst
 and enrichedst me with the robe of
 righteousness : I was lost and con-
 demned : and thou of thy free grace
 hast bestowed upon me eternall sal-
 vation. Thou of thine ardent mercy
 didst embrace me and kisse me, in
 finding thy most *beloved Sonne* *that* Job. 1. 18.
is in thy bosom ; and thy holy Spi-
 rit, which is *the kisse of thy mouth*, Cant. 1. 2.
 so ample witnesses of thine infinite
 love. Thou clothedst me with my
 first robe, in restoring me my former
 innocencie. Thou gavest me a ring
 for my hand, by sealing me with thy
 Spirit of grace. Thou didst put *shoes* Ephes. 6. 25.
upon my feet, by arming me with the
Gospel of peace. Thou killedst *the foe* Luk. 15. 25.
myself for me, by delivering thy most
 deare Sonne to death for me. Thou
 didst cause me to feast and make
 merrie, by restoring the joy of heart,
 and the true peace of conscience
 unto me. I was dead ; and through
 thee I was restored to life : I went
 astray ; and through thee I came a-
 gain into the way : I was consumed
 with povertie ; and through thee I
 entred again into my former posses-
 sion

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sion. Thou mightest in thy just judgement have rejected me, seeing that I was polluted with so many finnes, covered with so many offences, and corrupted with so many iniquities:

Rom. 5.21. But thy *mercy* did abound above my finnes; thy goodnes was greater then mine iniquity. How often have I shut the gate of my heart when thou diddest knock! Therefore when I knocked thou mightest most justly have shut the doore of mercy against me. How often have I stopt mine eares, that I might not heare thy voice! Therefore when I sighed unto thee, thou mightest most justly have stopped thine eares, and not hearkened unto my voice. But thy grace was more abundant then all my sinne, and transgression. Thou didst receive me with *thy hands spread forth*, and put away mine iniquities as it were a cloud, and *cast all my finnes behinde thy back*. Thou remembrest my finnes no more, but receivest me into the most ample bosome of thy mercy. For this thy inestimable benefit, I will give thanks unto thee for ever.
Amen.

Isa. 65.2.

Isa. 38.17.

Prayer

PRAYER X.

He renderst thanks unto God for conserving us
in that which is good.

TO thee Lord, be honour, and Rev. 6. 12.
glorie, and blessing, and thanks-
giving: for that thou hast not
only in mercy received me upon
my repentance; but also hast ena-
bled me to abstain from sinne, and
live more reformedly. What should
it profit a man, to be free from his
sicknesse, and presently to fall in-
to a worse relapse? What should
it profit, to be absolved from sinnes
past, unlesse grace be conferred
to leade a godly life? Thou, God
most faithfull, hast shewed all the
parts and offices of a faithfull and
skilfull Physician in the cure of my
souls wounds. My wounds were
deadly, and thou didst cure them
by the wounds of thy Sonne: But
there was cause to fear, that the
wounds that were healed might wax
raw again: And thou by the grace of
thy holy Spirit, as it were a fomenta-
tion, hast hindered it. How many be
those

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those, that after remission of sinnes obtained, return again to their former course of life, and reiterating their sinnes, more grievously offend God ! Alas, how many do we see, that being freed from the yoke of sinne, return to their former captivitie, and being brought out of the spirituall Egypt, look back again to the pots ! *They have fled from the*

2. Pet. 2. 20.

22

pollutions of the world, by the knowledge of Christ, and do wallow again in the same, by repeating the former conversation of their most wicked life. They were freed out of the bonds of Satan by their conversion, and again are held entangled in the same, by the delusion of wicked spirits: Surely, their latter end is worse

2. Pet. 2. 21.

then their beginning: And it had been better for them never to have known the way of righteousness, then having known it, to turn away from the path of the holy commandments, which were delivered unto them.

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These are the dogs that return again to their vomit; and sows that after their washing, wallow again in the mire. Whatsoever hath happened un-

to them, might have happened unto me; but that it hath pleased thee by the grace of thy power, and the efficacy of thy holy Spirit, to enable me to continue in that which is good. The same wicked spirit that vanquished them, assailed me: The same world that seduced them, inticed me: The same flesh that overcame them, allured me. Onely thy grace protected me against their assaults, and furnished me with power sufficient for victory. *Thy strength was powerfull* 2. Cor. 12. 9. *in my weakness.* From thee the strength of the Spirit descended, with which I was enabled to bridle the assaults of the flesh. Whatsoever good there is in me, it descends all from thee, who art the fountain of all good: for in me by nature there is nothing but sinne. Therefore as many good works as I finde in me, which notwithstanding are impure, and imperfect, by reason of my flesh; so many gifts they are of thy grace, I must needs confesse. For this thine inestimable gift conferred upon me, I will give thee thanks for ever. *Amen.*

PRAYER XL.

*He renders thanks for all the gifts of the soul,
and body, and for externall goods.*

I Render unto thee, eternall and
mercifull God, as it is most due,
eternall thanks: for that thou hast
not onely made me a body and a
soul; but moreover hast furnished
me with sundry gifts of the soul and
body, and also with externall goods.
Thou which art wisdome it self,
Psal. 94. 10. *teachest man all knowledge:* If there-
fore I know any good, it is a demon-
stration of thine abundant grace to-
wards me. Without thy light, my
minde is darksome: Without thy
grace, my will is captive. If there be
in me either any wit or prudence, it is
all to be attributed to thy clemency.
Wisdome is the eye of the soul, and
divine grace is the eye of wisdome.
Whatsoever we know, we know ei-
ther by the light of nature, or by the
revelation of thy word: But from
thee, O thou light of eternall wise-
dome, doth the illumination of na-
ture spring: From thee also doth the
reve-

revelation of the word come: Therefore whatsoever we know, descend-
eth unto us as thy gift. Thou, O in-
deficient fountain of life, art my life,
and the length of my dayes. Thou,
O eternall health it self, art the
strength of my body, and the vigour
of my vertue. *Man liveth not by* Mat. 4. 4.
bread onely, but by every word that
procedeth out of thy mouth: So then
man is not preserved in health and
strength by bread onely; neither is
he preserved from diseases by phy-
sick onely: but by every word that
procedeth out of the mouth of God.
Tranquillitie of the minde preserveth
the health of the bodie: And true
godlinesse begetteth tranquillitie of
the conscience. From thee (O thou
chief good) all true godlinesse, all
tranquillitie of the minde without
disturbance, and all wished-for
health of body doth come. Moreo-
ver, whatsoever externall good I do
possesse, all that I owe unto thy li-
berality and bounty. A crust of bread
is not due unto my deserts: How
much lesse then are all these exter-
nall goods which thou dost heap up-

on me? They are called indeed the gifts of fortune: But they are in deed and in truth the gifts of thy grace. There is nothing more blessed then to do good, and to be liberall to others: And thou hast made me partaker of this blessednesse, by bestowing liberally these outward goods upon me. Thou hast sowed in me the seed of thy grace, that from thence there may arise to others an harvest of liberality and beneficency. Thou hast committed many things unto me, as unto a steward, that I might have wherewithall to do good to my fellow-servants. From thee the fountain of all good, there descends upon me streams of goods: Whatsoever I am, whatsoever I possesse, whatsoever I bestow, depends all, I confesse, upon thy bounty. For this thine inestimable mercy, I will give thee thanks for ever. *Amen.*

He renders thanks for the sacrament of Baptisme.

TO thee, O eternall, and mercifull God, Father, Sonne, and holy Ghost, I render humble thanks, for that thou hast washed me in the holy laver of baptisme from all my finnes: and for that thou hast received me into the covenant of grace, and made me an heir of everlasting life. I acknowledge it is thy gift that I was born of Christian parents, and by them brought unto this heavenly fount. How many thousands of infants are born in Gentilisme, and without this sacrament do die in their finnes! There is no difference in nature between me & them: Only thy superabundant grace hath made a difference. I was joyned with them in communion of sinne: But I was separated from them by participation of thy grace. How great is this thy goodnesse, that thou diddest finde me, when I sought thee not; that thou didst heare me, before I asked; that thou didst open unto me, Ma: 7. 7.
before

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before I *knockt*. This thy mercy exceeds all praise, yea and all admiration. I was *baptized in thy holy name*, thy name for me was called upon: Therefore I am received into the heavenly family, being made the sonne of my heavenly Father, the brother of Christ, and the temple of the holy Ghost. This is an holy and heavenly laver: In it therefore I am washed and purged from all my uncleannesse. It is the laver of regeneration and renovation: By it therefore I am regenerated & renewed by the grace of the holy Ghost. Whatsoever Christ my Saviour merited by his most holy obedience, & by the effusion of his most precious blood: of all that he hath left the saving fount of baptism as a pledge. Therefore the conferring of baptism, is the besprinkling of the blood of Christ.

1. Joh. 1.7. That precious *blood of Christ doth make me clean from all my sinnes, &*

Pla. 51.7. *makes me whiter then snow* in the sight of God. O eternall God, thou hast made an eternall covenant with me in baptism; unto which I have alwayes recourse by true and serious repentance.

repentance. *Thou hast betrothed me* 61
unto thee for ever in judgement and Hoſ. 2. 19.
righteouſneſſe, in grace and mercy:
Thou haſt given me an *earnest* and Ephes. 1. 14.
pledge of thy Spirit in baptiſme:
Therefore thou wilt not caſt me a-
way from thy face; but being unde-
full of thy promiſe, thou wilt leade
me into the joyes of the celeftiall
marriage. As at the baptiſme of
Chriſt my mediatur and head, *the*
heavens were opened: So by the Mat. 3. 16.
communion of the ſame baptiſme,
thou haſt opened unto me the gate
of paradise. As at the baptiſme of
Chriſt, the holy Ghoſt deſcended
upon him, and a voice from hea-
ven did teſtifie that he was the be-
loved Sonne of God: So by the
ſame communion of the ſame baptiſ-
me, I am made a partaker of the ho-
ly Ghoſt, and adopted to be a ſonne
of God, For which inestimable bene-
fit, I will give thanks unto thee, my
God, for ever. *Amen.*

PRAYER

PRAYER XIII.

He renders thanks for the sacrament of the Lords supper.

HOW great thanks do I owe unto thee, most high God, for that in the most sacred mystery of the supper, thou dost feed me with the body and blood of thy Sonne! What is there in Heaven or in earth of more price and excellency, then that body which is united to thy Sonne personally? What more certain testimonie and pledge of thy grace can there be, then the precious blood of thy Sonne poured out for my finnes, on the altar of the crosse? The very price of my redemption thou bestowest upon me, that I may have a most certain testimony of thy grace towards me. As often as I fall through my finnes from the covenant of baptism: So often by true repentance, and the saving use of this supper, I am restored unto it again. It is a sacrament of the new Testament, and it alwayes enriches me with new gifts of the Spirit. In this body life it self dwels,
and

and therefore it refresheth me, and quickneth me unto everlasting life. By the effusion of this blood, satisfaction is made for our finnes: And therefore by the drinking thereof, the remission of my finnes is confirmed unto me. Christ saith it, Truth it self saith it, *Whosoever shall eat my flesh, and drink my blood, hath eternall life, and I will raise him up at the last day*, that is, to the life of glory. For this is the bread of life which descended from heaven, that whosoever shall eat thereof, may not die, but have everlasting life. It is the eating by faith that Christ so commands, which must needs be added unto the sacramentall eating, that so that which was appointed to life, may be received by us unto life. I come therefore with true faith unto this heavenly banquet, being firmly perswaded, that the body which I eat, was delivered unto death for me, and the blood which I drink, was poured forth for my finnes. I cannot in any wise doubt of the remission of my finnes, when as it is confirmed by the participation of the price which
was

Joh. 6. 54.

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was offered for my finnes. I cannot in any wise doubt of Christ his dwelling in me, when he seals unto me the same by the communion of his body and blood. I cannot in any wise doubt of the assistance of the holy Spirit, when my infirmity is strengthened with such safeguard. I am not afraid of Satans assaults, when as this angelicall food doth make me strong to fight. I am not afraid of the allurements of the flesh, when as this quickning and spirituall food doth corroborate me by the vertue of the Spirit. These taken and drunk do make Christ to dwell in me, and me in Christ. The good shepheard will not suffer the sheep that is fed with his own body and blood, to be devoured by the infernall wolf. Neither will the power of the Spirit suffer me to be overcome by the weaknesse of the flesh. To thee (O Saviour most benigne) be praise, honour, and thanksgiving, for ever and ever. Amen.

Hilar. in his
8 book of
the Penitencie
page 141.

PRAYER

PRAYER XIII.

*He renders thanks to God, for preserving us
from sundry evils.*

TO thee (O eternall & mercifull
God) I render eternall thanks,
for that thou hast hitherto preserved
me from infinite evils and dangers,
and hast kept me safe by the guard
of thy holy angels. Thy privative
blessings, by which thou dost keep
me from evil, are more in number
then thy positive, by which thou
dost conferre good upon me. As ma-
ny evils of soul and body as I see in
others; so many tokens do I see of
thy mercy toward me: For my deli-
verance from those evils is to be at-
tributed as due onely to thy good-
nesse. How great is the power of the
dive! How great is his subtiltie! As
often therefore as that malignant,
and most subtile spirit, and our most
potent adversary doth labour to do
us any mischief, so often by the
buckler of thy benignity and by the
guard of the holy angels being pro-
tected, I have been able to escape his
nets.

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nets. But who can reckon up the treacherous assaults and invasions of the diuel? Who can therefore reckon up the riches of thy bounty? When I sleep by night, the eye of thy providence doth watch over me, that the infernall enemy which goeth about like a roaring lion, may not be able by his strength and subtilty to oppresse me. When by day Satan by his tentations doth set upon me, the strength of thy right hand doth most bountifullly comfort and strengthen me, that the deceitfull tempter may not allure me into his snare. When an innumerable host of evils hangs over my head, thy blessed

Psal. 34. 7. angels encamp about me like a fiery
Zech. 2. 5. wall.

There is no creature so vile, so weak, and so little, of which I do not stand in danger many wayes. How great and immense a benefit is it therefore, that thy providence doth preserve me safe from them! My soul is prone to sinne, and my body to falling: Therefore (O Lord most benigne) my soul thou governest by thy blessed Spirit, and my

Psal. 91. 11. body by thy angelicall buckler: For

ibon

Part 2. Praiſe of princi. Thankſg.

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thou haſt given thy angels charge
over me to keep me in all my wayes,
and to beare me up with their hands,
that I daſh not my foot at any time
againſt a ſtone. To thy mercy I at- Lam. 3. 22.
tribute it that I am not conſumed.
New dangers compaſſe and environ
me about every day: Thy mercy is
therefore renewed unto me every
morning. Thou doſt neither ſlumber Psal. 121. 4.
nor ſleep, O thou faithfull and watch-
full keeper of my ſoul and bodie:
Thy grace is the ſhadow on my right
hand, that the noon-tide rayes of
open and violent perſecution ſtrike
me not, nor the darkneſſe of the
night cauſe me to fall into the ſecret
and hidden ſnares of the diuel. Thou
doſt keep my ingreſſe; thou doſt di-
rect my progreſſe; thou doſt govern
my egreſſe: For which thy great be-
nefit, I will ſing praiſes unto thee for
ever. Amen.

PRAYER

PRAYER XV.

He renders thanks for the promise of everlasting salvation.

I Render thanks unto thee, heavenly Father, for that thou hast not only given me free remission of my finnes, and the inward renewing of the Spirit; but also an assured promise of everlasting salvation. How great is thy goodnesse, that to me poore miserable man, and a sinner, having had so often experience of thy mercy, thou hast given boldnesse to hope even after heavenly things, and to conceive an assured hope of habitation in the everlasting mansi-

Bern. in his 2. Sermon of the 7. loaves 181.
Convent in the 7. book of his Compend. cap. 32
 ons of thy heavenly house! The goods of that true and everlasting life are so great, that they cannot be measured; and so many, that they cannot be numbred: so farre extended, that they cannot be termed; and of such price, that they cannot be valued. How great therefore is thy goodnesse and bounty to me undeserving wretch, in that thou dost in the prison and work-house of this life, make me blessed in part, with an infal-

infallible promise of those goods. 69
 That I am already *saved by hope*, Rom. 8. 24.
 the Apostle of the truth doth mani-
 fest: *And that hope maketh not asba-* Rom. 5. 5.
med, it is proved by evident testi-
 mony. Why therefore is the ship of
 my heart, in which Christ is carried
 by faith, so often tossed up and down
 with storms and waves of doubt-
 ings? Thou hast given unto me a pro-
 mise of salvation, O God, thou God
 of truth: How can I therefore a-
 ny longer doubt of the certainty, and
 immutability of thy promise? That
 promise of life comes of thy meer
 free-will: And therefore it depends
 not upon the merit of my works. I
 am by faith as surely ascertained of
 the benefits promised of thy grace,
 as I am assured by the sight of mine
 eyes of those which I already have.
 Thou feedest me with the body and
 bloud of thy Sonne. Thou sealest me
 by the inward testimony of thy Spi-
 rit: What more certain testimonie, or
 more precious pledge can there be to
 confirm unto me the promise of salva-
 tion? I finde in very deed that thou *art*
with me in the troubles of this pre- Psal. 91. 15.
 sent

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sent life: How can it otherwise be but
that I shall be with thee in that most
blessed fellowship of eternall life? If
thou bestowest upon me such great
things in the poore cottage of this
world: How much greater wilt thou
bestow in the palace of the heavenly
paradise! Whatsoever thing to be
hoped for thou hast promised, is as
certain unto me, as all those things,
which thou hast given me for my
use in this world. Thy mercy and
truth is strengthened and shall be
strengthened over me for ever. Thy
mercy did prevent me, and *thy mer-*
cy shall follow me: It prevented me in
my justification, and it shall follow
me in my glorification: It prevented
me that I might live ploussly, it shall
follow me that I may live for ever
with thee. Therefore I will praise
and sing of thy mercy and truth for
ever. Amen.

Psal. 117. 2.

Psal. 23. 6.

THE

THE THIRD PART.

Of Petitions for our selves.

The Argument.

The meditation of our own wants, doth shew that we have of our selves no manner of spirituall good: And therefore that it becometh us to renounce all confidence in our own strength, & to flee to the aid and succour of Gods mercy, promised unto us through Christ: By this consideration of our manifold wants, our soul is lifted up unto God, and begs of him mortification of the old man, and renovation of the new, which is necessary for all those that are born again. This renovation consisteth in the conservation and increase of faith, hope, charitie, humilitie, patience, gentlenesse, chastitie, and the other vertues: And therefore we ought with serious prayer to sue unto God for it. Moreover, seeing that daily we are assaulted by the flesh, the world, and the diuel: inasmuch that our flesh sollicitus us unto the love of earthly things; the world with hatred, and Satan with his treacheries oppugnes us: We have just cause to pray daily unto the Lord of hosts, who proposeth unto us this battell, and a reward of victorie, For contempt of earthly things: For denial of our selves: For conquest over the world: For comfort in all adversitie, and true tranquillitie of the minde: For victory in temptations, and preservation from the diuels treacheries. And to conclude, seeing that the aid and assistance of God in the houre of death, and the day of judgement, is most necessary: Therefore we must every day humbly pray For a blessed departure out of this life, and a blessed resurrection unto life everlasting.

PRAYER

PRAYER I.

He prayes for mortification of the old man.



Of holy and most mercifull God, Father of our Lord Jesus Christ, through the same thy beloved Sonne by thy holy Spirit I humbly beseech thee, that thou wouldest be pleased to work in me a daily mortification of the old man, that according to the inward man I may in thee be strengthened. *Sinne dwells in my flesh:* But give thou unto me the strength of the Spirit, that I do not suffer it to reigne in me. *Thou dost set my secret sinnes before thee in the light of thy countenance:* But set thou them, I beseech thee, in the light of my heart, that I may see them, and grieve, and humbly sue unto thee for pardon. I am not as yet altogether free from sinne dwelling in me: But grant, I beseech thee, in mercy, that I may be free from the guilt thereof, and from condemnation. *The law of sinne in my members, is repugnant unto the law of my minde which is renewed:* But give unto

Rom. 7.17.

Rom. 6.12.

Psal. 90. 8.

Rom. 7.23.

unto me the Spirit of thy grace, that
I may captivate the law of sinne, and
not be captivated by the old flesh.
The flesh within me lusteth against Gal. 5. 17.
the spirit, and the spirit against the
flesh. The spirit indeed is ready, but Mat. 26. 41.
the flesh is weak: Grant therefore
unto my spirit the riches of thy
strength and vertue, that it may o-
vercome the evil concupiscences of
the rebellious flesh. That whorish
Dalilah with her allurements doth
daily set upon me: But strengthen Ephes. 3. 16.
thou me by thy Spirit in the inward
man, that at length she overcome me
not. O how grievous and hard a
thing is it for a man to fight against
himself, that is, against his flesh!
How difficult and hard a matter is it
for one to overcome a domestick e-
nemie! Unlesse in this combate thou
doest arm me with thy heavenly
strength, there is great fear that I
shall be constrained to yeeld unto
this enimie, by reason of her secret
and hidden treacheries. Presse, burn,
lance, mortifie the old man, that I
may escape his fawning deceit, & se-
ducement. Grant unto me that I may
E daily

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daily die in my self, that by the allurements of the flesh I be not separated from the life that is in Christ.

Kindle in my heart the fire of the Spirit, that I may sacrifice unto thee the beloved sonne of all my evil

1. Cor. 15.

30.

lusts, and mine own will. *Flesh and blond cannot inherit the kingdome of*

God: Let them therefore die in me, that I be not excluded from the

Rom. 8.13.

kingdome of heaven. *They that live according to the flesh, shall die: But*

they which by the Spirit do mortifie the deeds of the flesh, shall live. They

Gal. 5. 24.

that are Christs, do crucifie the flesh with the lusts thereof: Therefore

strike thorow and crucifie my flesh, O Christ, thou that wast upon the

altar of the crosse pierced thorow and crucified for me. *Amen.*

P R A Y E R II.

He prays for the conservation and increase of faith.

THou hast lighted in my heart, thou living and eternall God, the light of saving faith: which I humbly beseech thee, of thy goodnes and clemencie, to keep and
increase

increase. I often feel weaknesse of
 faith, I often waver, and am tossed
 with storms of doubts and fears:
 Therefore I humbly call upon thee
 with thy blessed Apostles, that thou Luk. 17.5.
 wouldest vouchsafe to increase it, My
 heart propounds unto thee a good
 word. *Thou wilt not break the bruised* Isa. 42.3.
reed, nor quench the smoking
flax. I carry my treasure in a vessel 2. Cor. 4.7.
of clay: The torch of faith I beare
 about me in a brittle vessel. What
 else remains there, but that with se-
 rious prayers and sighes I commend
 it unto thy custodie, and daily pray
 unto thee for increase of the same?
 In the darknesse of this life and pre-
 sent world, make me partaker of
 the heavenly light of faith. Thy
 word is light and life: Grant unto
 me of thy mercy that by true faith I
 may stick unto thy word, and be
 made by thee a sonne of light, and
 life. Against all the tentations of Sa-
 tan, against all obloquutions of the
 world, yea against the cogitations
 of mine own heart, let the comfort
 of thy word prevail in me. One
 word of Scripture is of more worth

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 Lu. 21. 33. then *beaven and earth*, in that it is
 more *firm then beaven and earth*.
 Effect in me by thy holy Spirit, that
 I may firmly beleeeve thy word, and
 yeeld my reason and my senses to
 the obedience of faith. Thy promi-
 ses are of thy meere free grace, nei-
 ther do they depend upon the con-
 dition of my worth and merits: I
 may therefore with most assured
 faith relie upon them, and with
 my whole heart trust in thy good-
 nesse. *By faith Christ dwells and lives*
 Ephe. 3. 17. *in my heart*: Conserve therefore
 Gal. 2. 20. in me the free gift of faith, that my
 heart may be and alwayes remain
 the habitacle of Christ. Faith is the
 seed of all good works, and the
 foundation of holy life: Conserve
 therefore, most bountifull Lord, and
 confirm this in me, that my spiritu-
 all harvest, and dwelling, iuffer no
 losse. Strengthen my faith, that it
 1. Joh. 5. 4. may *overcome the world*, and the
 prince of the world: Increase the
 Mar. 5. 16. light thereof, that it may daily cast
 forth more cleare beams outwardly:
 Conserve it in the midst of the dark-
 nesse of death, that it may cast a
 light

light before me to true life. Rule me by thy holy Spirit, that I loose not this faith by consenting unto the lusts of the flesh, and taking pleasure in sinne against my conscience: But confirm in me that good work which thou hast begun, that by perseverance of my faith I may obtain the inheritance of eternall life. *Amen.*

PRAYER III.

He prays for the conservation and increase of hope.

Almightie, eternall, and mercifull God, I beseech thee by the most sacred wounds of thy Sonne, to uphold in me the prop of saving hope. Sometimes my heart doth wave, like a ship in the midst of the sea: But grant thou unto me the safe and firm *anchor* of im-
moveable hope; Still the waves of temptations and doubts: Thou that art the God of hope, and all consolation. As certain and immovable as the truth of thy promise is; so certain may the firmnesse of holy
Heb. 6.19.

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hope be in me. I rest upon thy promises: And thou wilt not leave me destitute of aid. My confidence is in thy bountie: And thou wilt not leave

2.Tim.1.12

Bern. Sermon.

3. of the
fragments

of the 7

loaves,

col.1.83.

Phil.1.9.

me destitute of comfort. *I know on whom I have beleaved, and I am sure, that he is able to keep that which is committed unto him by me, against that day. I am most certainly perswaded that thou which hast begun a good work in me, wilt also finish it untill the day of Jesus Christ.*

There are three things that lift me up when I am prostrate; that uphold me when I am falling; that direct me when I am wavering: to wit, thy love in my adoption; the truth of thy promise; and thy power in performance. This is the threefold chord, that thou lettest down unto me into this prison, out of my heavenly country, that thou maist lift me up, and draw me unto thee, unto the sight of thy glory. This hope is the anchor of my salvation: This is the way that leadeth unto paradise. The meditation of thy command makes me hope: The meditation of thy goodnesse suffers me not to despair of thy

thy mercy : the meditation of mine own frailty suffers me not to hope and trust in my self, or mine own power and merit. By how much the lesse my hope is fastned on these frail and fluxible sands of present goods and humane aid : By so much the more solidly and certainly it is stablished upon the firm and immoveable rock of thy promise, and celestiall things. Unite my heart unto thee, that I may altogether withdraw my self from the world, and cleave unto thee with all my heart. Unto thee I flee, as unto the *throne of grace*, and altar of mercy, Heb. 4. 16. and ark of the covenant, and sanctuary of liberty, *and the rock of my strength*, and *horn of my salvation*. Psal. 18. 2. In me there is nothing but sinne, death, and condemnation : In thee there is nothing but righteousness, life, health, and consolation. I despair therefore in my self, and I hope in thee : I am dashed in pieces of my self, and I am raised up by thee. Let tribulations be multiplied, so that thy quickning consolations be present unto me, and erect my hope. *Tribulation* Rom. 5. 3.

80 *lation worketh patience; and patience*
 4 *experience; and experience, hope;*
 5 *and hope maketh not ashamed. In*
 Psal. 31. 1. *thee, O Lord, do I put my trust, let*
me never be confounded. Amen.

PRAYER. IIII.

He prays for the conseruation and increase of
charitie.

1. John 4. 8. **E**Ternall and mercifull God, who
 art charitie and *love* it self: Grant
 unto me the riches of true and spiri-
 tuall love. My heart is cold, my
 heart is earthy: O thou that art fire,
 O thou that art love it self, kindle me.
 My heart is hard and stony: O thou
 that art the rock, O thou that art
 love it self, soften me. My heart is
 full of thorns and thistles of anger
 and hatred: O most gracious
 Father, O thou that art love it
 Psal. 18. 1, 2 self, weed me. *I will love thee, O*
Lord my strength, my rock, and my
tower of defence, my deliuerer, my
God, my buckler, and the horn of my
saluation. Whatsoever I see in the
 creatures either good or excellent,
 all that I finde in thee, who art the
 chief

chief good more abundant and excellent. I will love thee therefore with all my heart above all things, in whom I know there is such plenty and excellency of all good. It is so much the better for me, by how much the more I come unto thee, then who there is nothing better: But I will come unto thee, not walking on the feet of my body, but loving thee with the affection of my heart. If I desire beauty, thou art the most beautifull of all: If I desire wisdom, thou art the wisest of all: If I desire riches, thou art the richest of all: If I desire power, thou art the most powerfull of all: If I desire strength, thou art the strongest of all: If I desire honour, thou art the most glorious of all. Thou didst love me from eternitie: I will therefore love thee again unto eternitie. Thou didst love me in giving thy self for me: I will love thee again in rendring my self up wholly unto thee. Let my heart be set on fire; let every creature seem vile unto me: Do thou onely become sweet unto my soul. It was thy will that the humane nature should

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be united unto thy Sonne by an unseparable union: How much more is it fit that my heart be joyned unto thee by an unseparable bond of love? A divine love drew thy Sonne from heaven to earth, tyed him to a pillar to be whipt, and fastened him to the crosse to be crucified: Should not as fervent a flame of love lift up my heart from earth to heaven, and binde me to thee the chief good, and that unseparably? I should offer much injury unto thee and unto my self, if I should love terrene, vile, and mean things, when thou hast so much honoured me, and given me such large promises, to the end I might love thee. From this love of thee, let there arise in my heart a sincere love of my neighbour. *Who-soever loveth thee (O thou chief good) keepeth also thy commandments*: seeing that the doing of the work is the triall of love. Wherefore seeing that thou hast commanded us to *love our neighbours*, therefore no man loves thee sincerely, which payeth not unto his neighbour the debt of love. Whatsoever my neighbour is,
he

Joh. 14.15. *sincere love of my neighbour. Who-soever loveth thee (O thou chief good) keepeth also thy command-*

Joh. 14.21. *ments*: seeing that the doing of the work is the triall of love. Wherefore seeing that thou hast commanded us to

1-Joh. 4.2c. *love our neighbours*, therefore no man loves thee sincerely, which payeth not unto his neighbour the debt of love. Whatsoever my neighbour is,

he was so deare unto thee, that thou didst wonderfully create him, mercifully redeem him, and graciously call him to the fellowship of thy kingdom: In thee therefore and for thee I ought to love my neighbour, whom I see to be raised by thy grace and mercy to such an height of glory. Strengthen and increase in me this true and sincere love, thou that art love eternall, and unchangeable.

Amen.

PRAYER V.

He prayes for the conservation and increase of humilitie.

Almighty and mercifull God, which art a severe hater of all pride, grant that I may be the rose of charitie, and the violet of humilitie: that I may by my deeds of charity cast forth a good and fragrant smell, and think humbly of my self in my heart. What am I Lord in thy sight? Dust, ashes, a shadow, nothing. Wherefore seeing that I am nothing in thy sight, grant that I may seem to my self nothing in mine own sight. Keep down that swelling pride

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pride that was born together with my heart, that I may receive the dew of thy heavenly grace: For the streams of thy grace do not flow upwards to the high mountains, but are carried downwards to the low valleys of the humble heart. There is nothing at all mine but infirmitie and iniquitie: Whatsoever good thing there is in me, it descends from the fountain of thy goodnesse unto me. Therefore I can challenge no good unto my self, seeing that there is nothing properly mine. By how much the more I think highly of thee: By so much the more I think basely of my self. Farre be it from me, most gracious Lord, farre be it from me, to be proud of thy blessings, and in respect of them to despise others. The treasures of thy riches thou didst depose in the chest of my heart, as many and as great as it pleased thee: God forbid that I should attribute them unto mine own worth, and ascribe them unto myself. Thou didst kindle in my heart, by thy Spirit, the fire of pietie and love: Grant, I beseech thee, that I may cover it with the ashes of humilitie.

mitie. How little is the honour that
by man is given unto man? How little
is the praise wherewith man is gra-
ced by man? But he, O most mighty
Creatour, is great indeed, that is
great with thee. He that pleaseth
thee, pleaseth the true prizer of
things: But no man pleaseth thee, un-
lesse he displease himself. Thou art
the life of my life: Thou art the soul
of my soul: I therefore resigne my
life and soul into thy hands, and with
an humble heart cleave fast unto
thee. Let thy highnesse look upon
my lowlinesse: Let thy loftinesse *Psal. 113. 7.*
look upon my basenesse. Alas! why
do I so desire to be extolled in the
world, seeing that there is nothing in
the world to be desired? Why do I
so much lift up my self, when as the
yoke of sin doth so keep me down?
Let the goad of thy godly fear prick
my heart, lest it die of the most dan-
gerous disease of spirituall tumour.
Let my finnes which are innumera-
ble be alwayes in my sight. As for
my good works, let them be buried
in oblivion. Let the remem-
brance of my finnes make me more
sorrowfull

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sorrowfull, then the glory of any work that I do, seemingly good, but indeed unclean and imperfect, merry and joyfull. In thee alone do I rejoyce and glory, who art my joy and my glory for ever. *Amen.*

PRAYER VI.

He prays for the gift and increase of patience.

Almighty, eternall, and mercifull God, with humble sighes I implore thy grace, that thou wilt grant unto me true and sincere patience. My flesh coveteth after things pleasing unto it, that is, soft and carnall, and refuseth patiently to endure things contrary. I beseech thee powerfully to repress in me this desire of the flesh, & underprop my weakness with the power of patience. O Christ Jesu, thou doctour of patience, and obedience, furnish me with in with thy holy Spirit, that I may learn of thee to renounce mine own will, and patiently to beare the crosse that is laid upon me. Thou enduredst for me things more grievous then thou layest upon me: and I have de-
served

served more grievous punishments
then thou inflictest. Thou didst beare
the crown of thorns, and the burthen
of the crosse: thou didst sweat bloud,
thou didst *tread the winepresse* for *Isa. 63. 3.*
me: Why therefore should I refuse
with patience to endure such small
sufferings & afflictions? Why should
I be loath to be made conformable
unto thy sorrowfull image in this
life? Thou didst *drink of the brook* *Psa. 110. 7.*
of passions *in the way*: Why then
should I deny to drink a small
draught out of the cup of the crosse?
I have by my sinnes deserved eternall
punishments: And why should not I
suffer a little in this world a fatherly
correction? *Those that thou* from *Rom. 8. 29.*
eternitie, before the foundations of
the world were laid, *didst foreknow,*
thou hast decreed that they should be
made conformable unto the image of
thy Sonne in the time of this life.
Therefore if I should not endure pa-
tiently this conformity by the crosse,
I should despise thy holy and eternall
counsel concerning my salvation:
which farre be from me thy un-
worthy servant! It is for triall and
not

88. not for deniall that thou dost so exercise me with sundry calamities. As much of the crosse and tribulation as thou layest upon me; so much light and consolation dost thou conferre upon me: neither is my chastisement increased so much as my reward is.

m. 8. 18. *The sufferings of this life are not worthy of that heavenly consolation which thou sendest in this life, and that heavenly glory which thou promistest in the life to come. I know*

l. 91. 15. *that thou art with me in trouble: Why therefore should I not rejoyce rather for the presence of thy grace, then be sorrowfull for the burthen of the crosse that is laid upon me? Leade me which way thou wilt, thou best Master and Teacher, through thorns and bushes I will follow thee; onely do thou draw me, and make me able to follow thee. I submit my head to be crowned with thorns, being fully perswaded that thou wilt hereafter crown me with an everlasting crown of glory. Amen.*

PRAYER

PRAYER VII.

He prays for the gift and increase of gentleness and meeknesse.

O Most gracious Lord, that dost so lovingly and kindly invite us to repentance, and with such long patience dost wait for our conversion: give unto me the *riches of long-suffering and meeknes.* The fire of anger doth flame in my heart, as often as I receive the least detriment from my neighbour: Therefore I humbly pray thee, that by thy Spirit thou wouldest mortifie this sinfull affection of my flesh. What hard words, and harder blowes, and most hard punishments did thy beloved Sonne endure for me? *Who when he was reproached, reproached not again,* but referred all to him that judgeth all things most righteously. What pride is this therefore, and stubbornnesse in me, that I miserable and mortall dust of the earth, and ashes, cannot endure a rough word, and overcome with meeknesse of heart the offence given me by my neighbour? *Learn of me, O learn of me,*

ROM. 2. 4.
1. PET. 2. 23.
GEN. 8. 27.
MAR. 11. 29.
for

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for I am meek and humble in heart; thou cryest out, O Christ. Receive me, receive me, with sighes I humbly intreat thee, into that praetick school of thy Spirit, that I may learn there true meeknesse. With what grievous and divers sinnes do I offend thee, most gracious Father, whose daily pardon I stand in need of? Why therefore do I being *a man harbour anger against man*, and presume to ask pardon of thee, who art Lord of heaven and earth? Were it not absurd for me to take no pitie upon man that is like unto my self, and to ask of thee, Lord, remission of my sinnes? *Unlesse I shall remit unto my neighbour his offences*, neither can I hope for remission of my sinnes. Therefore, most gracious Lord, that art of much mercy and long-suffering, give unto me the spirit of patience and meeknes, that I do not presently conceive anger when my neighbour offendeth me, but that I may shun it, as the enemy of my soul: or if it steal upon me unawares, that I may presently lay it aside. *Let not the sun go down upon my wrath*,
left

Ecck.28.3.

Mat.6.15.

Ephes.4.26.

lest it depart as a witnesse against me: Let not sleep seize upon me whilst I am angry, lest he deliver me in my anger to death his sister. If I desire to take revenge of mine enemy, why do not I set my self against mine anger, which is my greatest and most hurtfull enemy, seeing that it kills the soul, and makes me subject to eternall death? Set a watch before my mouth, and give me prudence to govern the actions of my life, that I offend not my neighbour either in word or deed. Grant that I may be unto my neighbour by the fragrant smell of my vertues, a sweet senting rose; and not by offences and detractions a pricking thorn. Grant, good Jesu, that I may insist in the footsteps of thy meeknesse, and with a sincere heart love my neighbour. *Amen.*

PRAYER VIII.

He prays for the gift and increase of chastitie.

HOly God, thou which art a lover of modestie and chastitie, and a severe hater of filthinesse

thinnesse and lust, for Christ his sake the most chaste Bridegroom of my soul, I intreat thee to work and increase in me true chastitie inward and outward, of the soul and of the body, of the spirit and of the flesh: and contrariwise to extinguish the fire of evil concupiscence that is in my heart. Let the holy fear of thee wound my flesh, that it rush not headlong into the fire of lust. Let the celestiall love carry my soul up unto thee, that it cleave not through inordinate love unto the unsavourie things of the world. Showre down upon me the streams of thy heavenly grace, that the flames of concupiscence may thereby be extinguished, as fierie darts are in the water. My soul was created after thy image, and repaired again by Christ: I should offer great injurie unto thee therefore my Creatour, and Redeemer, and unto my self also, if I should beblack the beautifull face of my soul with the smoak & stains of dishonest

Ephes. 3.7. *love. Christ dwelleth in my heart:*

1. Cor. 3. 16. *The holy Ghost dwelleth in my heart:*

Let him therefore replenish me with
the

the power of his grace, and the larges of his spirituall gifts, that I may be *holy in spirit, and holy in body.* *1. Cor. 7. 34.*
without holinesse no man shall see thee, *Heb. 2. 14.* who art the most pure light: As much therefore as thy beautifull vision is to be loved, and desired, so detestable and odious let the decrease and losse of chastitie be unto me. *The holy Spirit is made sorrowfull* *Ephes. 4. 30.*
with the sparks of filthy speeches: How much more then with the flaming fire of lust? The very appetite of lust is full of anxietie and folly: *Bernard of conversion chap. 2.*
The act is full of abomination and ignominie: And the end is full of repentance and shame. The heat thereof ascendeth up into heaven, and the stink thereof descendeth even unto hel: Why therefore should I open the doore of my soul to this most filthy enemy, and receive him even into the inward chamber of my heart? Give unto me, thou God of holines & fortitude, thou Lord of hosts, give unto me the strength of the Spirit, that I may overcome that enemy, which within me fighteth against me: Grant unto me that I may not onely abstain

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abstain from unlawfull embracings, and outward acts of filthinesse, but also that I may be freed from the inward flames and desires thereof: seeing that thou dost not onely require a pure body, but also a pure heart, and dost behold with thy most pure eyes not onely the outwards, but the inwards also. Crucifie in me (O Christ thou which wast crucified for me) my flesh and the concupiscence thereof, I beseech thee.

PRAYER IX.

He prays for contempt of earthly things.

HOly God, heavenly Father, I call upon thee through thy beloved Sonne, that by thy holy Spirit thou wouldest withdraw my heart from earthly things, & lift it up unto the desire of heavenly things. As fire by nature doth tend upwards: So let the spirituall fire of love and devotion kindled in my heart, tend to heavenly things. What are these earthly things? They are more brittle then glasse, more moveable then *Euripus*, more changeable then the windes. I
were

were a fool therefore, if I should set my heart upon them, and seek rest for my soul in them. We must leave all earthly things when we die, though it be against our wills: Grant therefore that with a free and voluntarie affection of the heart, I may first forsake them. Mortifie in me the love of the world, that the holy love of thee may increase in me. Preserve me by the aid of thy holy Spirit, that I settle not my love on this world, lest my heart become worldly. *The figure of* 1. Cor. 7. 31. *this world passeth away, the momentanie glory thereof passeth away: the dissolution both of heaven and earth is at hand: Bend my heart therefore, that I may become a lover of the life that lasteth for ever, and not of this world which soon fleeth away. Whatsoever is in this world,* 1. Job. 2. 16. *is concupiscence of the flesh, concupiscence of the eyes, and pride of life: But how vain a thing is it to love the concupiscence of the flesh? How dangerous a thing is it to satisfie the concupiscence of the eyes? How hurtfull a thing is it to make choice of the pride of life? He cannot truely*
love

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love Christ, which is the heavenly bread of life, that is full with the

Luk. 15. 16. *earthly husks of the swine.* He cannot freely flie up to God, whose heart is held captive with the love of this world. The love of God cannot enter in there, where the heart is full with the love of this world. Quench in me therefore, O God my love, the desire of earthly things: Take from me this bond of the love of the world; scour the vessell of my heart, that I may love thee with sincere love, and cleave unto

1. Joh. 2. 15. *thee with a perfect heart.* Alas! Why should I love those things which are in the world, seeing that they cannot satisfie my soul which was created for eternity, nor recompense me again love for love? Him shall my soul love, with whom she shall dwell for ever. Thither will I fend before the desires of my heart, where eter-

Mar. 6. 21. *nall glory is prepared for me. Where my treasure is, there shall my heart be also.* Give unto me *the wings of a dove*, that I may fly on high unto thee, and hide my self in the holes of the rock: lest the hell-hunter catch

catch me in the snares of this worldly love, and draw my soul again to earthly things: Let all the world wax bitter unto me, that Christ alone may become sweet unto my soul. *Amen.*

PRAYER X.

He prays for deniall of himself.

OJesu Christ, Sonne of the living God, which proclaimeſt in thy word; *Whoſoever will be my diſciple, Mat. 16. 24. let him denie himſelf, take up his croſſe, and follow me:* I intreat thee by thy moſt precious death and paſſion, to perfect in me that deniall of my ſelf which thou requireſt. I know it is eaſier to forſake all other creatures, then for a man to deny himſelf. That which I cannot therefore in my ſelf perfect, perfect thou in me I beſeech thee. Let the deſires of mine own will keep ſilence, that I may hearken unto thy divine oracles. Let the rootie ſtrings of the love of my ſelf be rooted out of my heart, that the moſt ſweet plants of divine love may grow in me: Let me die wholly unto my
F self,

58 self, and mine own concupiscences, that I may live wholly unto thee, and thy will. My will is changeable and moveable, wandring and unconstant: Grant therefore that I may submit my will to thy will, & cleave inseparably unto thee, who art alone the immutable, and eternall good. Then do divine vertues grow in us, when naturall strength decayes in us: Then at length are our works done in God, when our own will is mortified in us: Then are we truly in God, and live in him, when we are annihilated and made nothing in our selves. Therefore, O thou true life, mortifie in me mine own will, that I may begin truly to live unto thee. Whatsoever in us ought to be approved, and please God, must from him descend upon us: Therefore to God alone must all good be ascribed, and to him must we leave that which is his own. Whatsoever doth shine and glitter in us, doth come from the eternall and immutable light, which lighteneth the naturall darknesse of our mindes. *Let our light therefore so shine before men, not that*

that we our selves, but that God may
thereby be glorified. O Christ, thou
which art the true light, kindle this
light of true knowledge in my
minde. O Christ, thou which art the
true glory of thy Father, work in my
heart this abnegation of mine own
honour. It is better for me in thee,
then in my self: where I am not,
there am I most happy. My infirmity
desires to be strengthened by thy
vertue: my nothing locketh up un-
to thy being. *Let thy holy will be done* Mat. 6. e.
in the earth of my flesh, that thy hea-
venly kingdome may come into my
soul. Mortifie in me the love of my
self, and of mine own honour, that it
may not hinder the coming of thy
heavenly kingdome. If it be the to-
tall good of mankinde to love God:
then it must needs be the totall evil
to love himself. If it be the nature
and propertie of the true good to
communicate it self: then surely
mans love of himself must needs be a
great evil; because he challengeth
his own and others good unto him-
self. If all glory be due unto God a-
lone, then is it sacriledge to challenge
F 2 honour

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honour; for he that challengeth it, challengeth that which is anothers. Extinguish in me this love of my self, and mine honour, O Christ blessed for ever. *Amen.*

PRAYER XI.

He prayeth for conquest over the world.

A Almighty, eternall, and mercifull God, Father of our Lord Jesus Christ, give unto me the grace of thy holy Spirit, that I may get the conquest over all the tentations of the world: The world sets upon me with hatred, flattery, and perverse examples: Teach me to contemne the hatred of the world, to decline her allurements, and to shun the imitation of evil examples. What can the world with her hatred do against me, if thy grace like a buckler protect me? What shall it hurt me though all men should persecute me with hatred, if thou my God dost embrace me with love? Again, what shall it profit me, though all men should love me, if the fury of thine anger shall pursue me?

me? The world passeth away, the hatred of the world passeth away: But the grace of God alone endureth for ever. Remove therefore, O God, out of my heart that inordinate fear, that I be not afraid of the hatred and persecution of the world: But ingrasse in my soul a full confidence, and an ardent heat of the Spirit, that I may learn to contemne all worldly things, because they are transitory clouds. *Why should I be afraid of them that kill the body, but cannot kill the soul?* I will rather reverence and fear him that is able to cast not onely the body, but the soul also into the everlasting fire of hell. *Our faith is the victory that overcometh the world:* For by faith we have an eye unto the joyes to come, that so we may with patience endure these present sorrows. By faith we relie upon the divine goodnesse, that so we may abide humane hatred. Neither doth the world assault me on the left hand onely with her hatred, but on the right hand also she laboureth to ensnare me with her fawning allurements. She hath a

Mat. 10. 28.

1. Joh. 5. 4.

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fling in her tayl, but she hath a smooth face. Grant unto me therefore, O Christ, a taste of the sweetnesse of the heavenly joy, that I may loose the taste of earthly things. The taste of my soul is corrupt, and coveteth after earthly things; and the contempt of the worlds allurements doth seem bitter unto it: But thou, the true prizer of things, hast taught me to loath the inticements of the world; and wouldest have my soul to soare aloft after heavenly things. Turn away therefore, O turn away my heart from the allurements of the world, that being turned unto thee, it may enjoy the true and spirituall delights. What have these things profited the lovers of the world after death, to wit, Vain glorie, short pleasure, slender power? What hath the momentanie pleasure of the flesh, and store of false riches profited? Where are they now, that not many dayes ago were here with us? There remains nothing of them but ashes and worms. They did eat and drink being secure, they passed their life being

ing made drunk with carnall pleasure : But now their flesh is here given to the worms for meat , and their soul is there tormented in everlasting fire. All their glory is false like the flower , and like grassie withered. Suffer me not, O God, to follow their steps , lest that I come to the same term of miserie. But by the victory of the world leade me unto the crown of celestiall glory. *Amen.*

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PRAYER XII.

He prayes for consolation in adversitie , and for the true rest of the soul.

Most gracious Father, *God of all* 2. Cor. 1. 3. hope and *consolation*, grant unto me in all adversities thy quickning consolation , and the true rest of the soul. I feel much straitnesse in my heart: *But thy consolation shall make* Psal 94. 19. *glad my soul.* Vain and unprofitable is all the comfort of the world: In thee alone is the strength and support of my soul. The weight of divers calamities presseth me sore: But thy inward speaking unto me , and thy consolation maketh it light. No

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creature can make me so sorrowfull, but thou canst make me much more glad by the Spirit of gladnesse. No aduersities can so straiten my heart, but thy grace can much more enlarge it. The fiery heat of sundry calamities doth torment me: But the taste of thy sweetnesse doth refresh me. Rivers of *teares* distill from mine *eyes*: But thy most bountifull hand doth *wipe them all away*. As thou didst shew thy loving countenance to *Steven* the first Martyr, even in the very heat when his enemies stoned him: So vouchsafe to give unto me in all aduersities the joy of thy comfort. As in the most grievous agonie of death, thou didst send an angel unto thy Sonne to comfort him: So in this my wrestling send, I beseech thee, thy holy Spirit to uphold me. Without thy support I fall down under the burthen of the crosse: Without thy help by the assault of sundry aduersities I am cast down flat. Extinguish in me the love of the world, and of the creatures: so shall not the calamities of this world, nor the changeablenesse
of

of the creatures bring any bitterness unto me. He that with all his heart doth cleave unto the world and to the creatures, can never be made partaker of the true, and eternall rest; for all terrestiall things are subject to continuall alterations and changes: But whosoever doth not cleave unto the present goods of this life with an inordinate desire, he will not be grieved much for the losse of the same. Poure out, ô God, poure out of my heart the love of the world, that the celestiall *Elisba* may poure into the *widows pitcher*, that is, into my soul 2 Kin. 4. 2. devoid of earthly comfort, the oyl of celestiall joy. Let all earthly things be troubled, and changed, and turned upside down: Yet notwithstanding thou art the immoveable foundation and most firm *rock of my heart*. Can Psal. 73. 26. a poore & weak creature disturb the quiet of my soul, which I possesse in thee my Creatour sure and immoveable? Can the waves of the world that most unquiet sea, cast down the rock of my heart, which is fixt in thee the chief and immutable good?

No : For *thy peace passeth all* Phil. 4. 7.

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understanding, and overcometh the invasion of all adversities. Which inward peace, most bountifull Father, I beg at thy hands with most humble sighes. Amen.

PRAYER XIII.

He prays for victory in tentations, and deliverance from the devils treacheries & invasions.

BE present unto me, thou God of Zebaoth, thou God of strength and mercy, that I yeld not unto the tentations and invasions of Satan: but being safe by thy guard, and upholden by thy aid, I may become at length the conquerour.

2. Cor. 7. 5. *Within are fears, without are fights:* For within the devil doth wound my soul with venemous and fiery darts of tentations: Without he wearies me with sundry adversities, and a thousand kindes of treacheries. He is a serpent for his subtilty and fallacie, a lion for his violence and invasion, a dragon for his cruelty and oppression. He attempted to assault the very captain of the heavenly host: And will he spare me

me a common souldier? He did not doubt to set himself in opposition against the very head: And what wonder then if he go about to overthrow a weak member of the mysticall body? There is no power in me to withstand him being strong and armed: There is no wisdom in me to escape the snares and gins of this enginer, that hath a thousand stratagems. To thee therefore with humble sighs do I betake my self, whose power cannot be termed, and whose wisdom cannot be numbred. Be present with me, O Christ, thou which art the most strong *Lion of Rev. 5. 5. the tribe of Judah*, that in thee and through thee I may be able to get the conquest over that lion of hell. Thou hast fought and overcome for me: Fight likewise and overcome in me, that *thy strength may be perfected in my weaknesse. 2. Cor. 12. 9.* Enlighten the eyes of my minde, that I may discern the treacheries of Satan. Direct my feet, that I may escape his hidden snares. Let the victorie in temptation be a testimony unto my heart of my heavenly regeneration. Let the

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the presence of thy grace confirm unto me the promise of victory. Furnish me & arm me with the strength of thy fortitude, that in this combate I may be able to stand: and hereafter
Cor. 6.3. judge him, of whom I am now oppugned. The more in number, and the more dangerous the treacherous assaults of this enemy are: The more ardently do I flee unto the aid of thy mercie. One while he inspires into me the unfatiable desire of earthly things, that having bound me in the fetters of avarice, he may leade me out of the way of righteousness. Another while he inflames me with the fire of anger, that my heart may burn within me till I have done my neighbour some mischief. Another while he solicits me to lust, and the love of pleasures. Another while he suggests into my minde envie and ambition. Before he precipitates and throws me headlong into sinne, he perswades me it is lighter then the aire, or a feather, or an autumn leaf; and this is to make me secure: And when he hath precipitated me into Sin, then he tells me it is greater then the

the universe of heaven and earth ,
and more weightie then the ballance
of Gods mercy; and this is to make
me despair. These so many and so
great and treacherous assaults and fal-
lacies I cannot foresee : How much
lesse then shall I be able of my self to
escape them? Unto thee therefore do I
flee, who art my strength, & the rock
of my fortitude for ever. *Amen.*

PRAYER XIII.

*He prays for a blessed departure out of this
life, and for a blessed resurrection unto life
everlasting.*

OJesu Christ, Sonne of the ever-
living God, thou that wast cru-
cified and raised up again for us, thou
that didst destroy our death by thy
death, thou that hast merited by thy
resurrection a blessed resurrection for
us unto life everlasting: I worship
thee, I pray unto thee with my
whole heart, the onely true God, to-
gether with the Father and the holy
Spirit, to grant unto me a happy
egresse out of the miseries of this life
and a blessed ingresse in the resur-
rection,

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Heb.9.27.

2.Cor.5.1.

Luk.22.44.

rection, and in the day of judgement unto life everlasting. I know that there is an *appointed term of my life* in thy divine determination, and that after death follows judgement. Be present with me in the houre of death, thou that sufferedst death for me on the crosse: Protect me in the day of judgement, thou that wast for me unjustly condemned. When the *tabernacle of this my earthly house* shall be *dissolved*, leade my soul into an habitation in my heavenly countrey. When my eyes shall be darkened in the agony of death, kinde in my heart the light of saving faith. When my eares shall be stopped in the houre of death, speak unto me inwardly by thy Spirit, and comfort me. When a cold sweat doth come forth out of my dying members, make me to remember thy *bloudy sweat*, which is a sufficient ransome for my sinnes, and a defensive remedy for me against death. In thy sweat there appeareth fervency, in thy bloud a price, and in the running down thereof sufficiency. When my speech shall begin to fail me in
that

that laſt agonie, grant that I may ſigh unto thee by the grace of thy holy Spirit. When thoſe extream diſtreſſes ſeize upon my heart, -be thou preſent with me by the conſolation, and help of thy quickning grace, and take me into thy charge and tuition when all other creatures deny me aid. Grant unto me that I may patiently endure all horrors and troubles: and bring my ſoul at length out of this priſon. I beſeech thee by thy moſt ſacred wounds which thou enduredſt in thy paſſion upon the croſſe for me, to grant unto me that I may *be able to quench the fiery darts of Satan*, wherewith he doth ſtrike at me in the houre of death. I beſeech thee by thoſe moſt bitter torments which thou ſufferedſt, that I may be able to endure and overcome all the violent invaſions of the infernall powers. Let my laſt word in this life be the ſame with which thou didſt conſummate all upon the croſſe: and receive my ſoul, which thou haſt redeemed with ſo deare a price, when I ſhall commend it into thy hands Let a bleſſed reſurrection.

Eph. 6. 16.

Luk. 23. 46.

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Psal. 32. 1.

Mic. 7. 1.

1. Sam. 25.

29.

rection follow a blessed death: In that great day of thy severe judgement, deliver me from that cruell sentence, thou which in thy life didst with thy ready help protect me. Let my *sinnes* be covered with the shadow of thy grace, and *overwhelmed in the bot-
tome of the sea.* Let my soul be bound up in the bundle of the living, that with all the elect I may come into the fellowship of everlasting joy.
Amen.

THE

THE FOURTH

PART.

Of Supplications for others.

The Argument.

The meditation of our neighbours wants and indigencies, concerns the common good and welfare of the Church and common-wealth, and makes us look upon others miseries, as our own. This is the fruit of true and sincere charitie, which binde us all together into one mysticall body, under one head, which is Christ; and commends unto us a serious care of the whole Church, and of all the particular members thereof. That is not a true member of the body, which labours not, as much as in it lies, to preserve in safetie the whole structure of the body: That is not a true member of the body, which suffers not with a fellow-member that suffereth. And the same reason is of force in the mysticall body of Christ. Whosoever therefore is a true, and a living member of the Christian Church, let him daily Pray For the conservation of the word: For pastors and people: For magistrates & subjects: and For the Oeconomical and household estate. For these are those three Hierarchies, and holy magistracies, appointed by God for the safety and preservation of this life, and for the propagation and increase of the heavenly kingdom. Let him pray also For his kinsfolk, and his benefactors, to whom he must acknowledge himself to be bound in some speciall bond of duty. Let him pray For his enemies and persecutors, and seriously desire their conversion and salvation. Let him pray likewise For all those that are afflicted and in miserie, and shew himself to be moved with a fellow-feeling of their calamities.

PRAYER

PRAYER I.

*He prayes for the conseruation and continuance
of the word, and for the propagation and in-
crease of the Church.*

Almightie, eternall, and
mercifull God, Father of
our Lord Jesus Christ,
that by thy holy Spirit
dost gather thy Church out of man-
kinde, and in it dost keep the hea-
venly doctrine committed unto it: In
humility I adore and worship thee,
& pray unto thee, that thou wouldest
be pleased to continue unto us the
saying doctrine of thy word invio-
lable, and every day propagate and
inlarge the bounds of thy Church.
Thou hast of thine infinite mercy
lighted unto us that were in the
darknesse of this world, the light of
thy word: Suffer not therefore the
clouds of humane traditions to ex-
tinguish it, or to obscure it. Thou
hast given unto us thy word for the
wholesome meat of our souls: Suffer
it not therefore by the delusion of
the diuel and the corruption of men,
to be turned into poyson. Mortifie
in

in us the sinfull lusts of the flesh, that
thirsteth after earthly things; that so
we may taste the spirituall delicates
of thy word which is that heavenly
Manna: No man can feel the sweet-
nesse thereof, but he that will taste:
and no man can taste, whose palate
is corrupted with abundance of
worldly delights. Thy word is
the word of Spirit and life, of light
and grace. Take away therefore the
carnall affections, and the corrupt
sences of our hearts; that it may shine
to us within, and be a light to leade
us unto the light of everlasting life.
From the light of thy word let there
arise in our hearts the light of sa-
ving faith, that *in thy light we may* Psal. 36. 9.
see light, in the light of thy word,
the light of thy Sonne. As in the old
time that heavenly Manna descended
in the wilderness with a wholesome
dew: So likewise by the hearing of
thy word let our hearts be filled with
the fire of the Spirit, that our cold
and lukewarm flesh may be excited,
and may be tempered against the
boilings of sinfull lusts. Let the seed
of thy word take deep root in our
hearts,

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Psal. 80. 15.
Isa. 5. 2.

hearts that by the dew of thy holy Spirit watering it, it may bring forth wholesome fruit, and plentiful increase like standing corn. Protect, O Lord, the *vineyard* of thy Church, in which thy word is as seed scattered, and fruit is gathered unto everlasting life. Set an hedge of angelicall guard round about it, that the wilde boars, and the foxes break it not down: the wilde boars by violent persecutions, and the foxes by fraudulent delusions. Erect up in it an high tower of thy fatherly providence, that by thy custodie it may be free from all devastation. But if thou shalt at any time think good to presse the grapes of this vineyard in the presse of the crosse, and of calamities, let them be ripened first by the heat of thy grace; that they may yeeld the most delicious fruits of faith and patience. Whatsoever is put into the root of the vine, is converted in the grapes into the most sweet liquor of wine: Grant I beseech thee, that whatsoever shall happen unto us in this life, whether scoffings, persecutions, praises, or what-

whatsoever else, our souls may turn it into the wine of faith, hope, and charitie, and into the fruit of patience, and humilitie. Out of this militant Church translate us at length into the Church triumphant: And let this tabernacle of clay be changed into that most beautifull, and everlasting temple of the heavenly Jerusalem. *Amen.*

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PRAYER II.

He supplicates for pastors and their hearers.

O Jesu Christ, Sonne of the living God, our alone mediatur and redeemer, who being exalted at the right hand of the Father, dost send *pastors & teachers* of thy word, Ephes. 4. 11. by whose ministerie thou dost gather together unto thee thy Church amongst us: I humbly intreat thee, the onely true God, together with the Father and the holy Spirit, to govern these thy ministers in the way of truth, and to turn the hearts of their hearers unto the true obedience of the faith. There is no state or condition of men that is more subject to the hatred and treacheries

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ries of Satan, then the ministers of thy word: Defend them therefore by the buckler of thy grace, and furnish them with the strength of patience, that Satan by his sleights may not supplant them. Give, I beseech thee, unto thy ministers, that knowledge that is necessarie for them, and a pious vigilancie in all their actions; that they may first learn of thee, before they presume to teach others: Govern and illuminate their hearts by thy Spirit, that
1. Pet. 4. 11. being in the place of God, *they preach nothing else but the oracles of God.* Let them feed the flock that is committed unto them, *which thou hast bought and redeemed with thy precious blood.* Let them feed the flock out of true and sincere love, and not for covetousnesse and ambition. Let them feed them with their minde, with their mouth, and with their works. Let them feed them with the sermon of the minde, with the exhortation of the word, and with their own example; that they may be followers of his steps, to whom the cure of the Lords flock was

Bern. 2. Sermon of the resurrection, Col 134.

was three severall times commended. 119
 Stirre them up; that they may *watch* Heb. 13. 17.
over the souls that are committed
 unto them, as being *to give a strict*
account for them in the day of judge-
 ment. Whatsoever they exhort by *Greg. 3 book*
 the word of their holy preaching, *of Pastorall*
 let them studiously labour to demon- *Cure. cap. 6.*
 strate the same in their actions: lest
 that being lazie themselves, and loth
 to work, they labour in vain to stirre
 up others. Unto what good works
 soever they stirre up others, let them
 shine by the same first themselves,
 being set on fire by the holy Spirit.
 Before the words of exhortation be
 heard, let them first proclaim by
 their works, whatsoever they shall
 speak with their tongues. Thrust
 forth faithfull *labourers into thy har-* Mat. 9. last.
vest, that they may gather together
 many handfulls of saints. *Open like-* Acts. 16. 14.
wise the hearts of the hearers; that
 they may receive the seed with holy
 obedience. Give unto them thy
 grace; that with a pure heart they
 may keep thy holy word committed
 unto them, and bring forth plentiful
 fruit with patience. Let them hearken
 at-

120 attentively; let them heare carefully;
let them practise fruitfully: that the
word which is preached unto them,
Joh. 12.48. for want of faith condemne them not
Heb. 4.2. in the last day. There is a notable
Isa. 55. 11. promise of thy bounty, that *thy word*
shall not return unto thee spoken in
vain: Be mindefull of this thy pro-
mise, and blesse the labour of him
1. Cor. 3. 7. that *planteth*, and him that *watereth*.
Mat. 13. 4. Suffer not the infernall crows to
pick out of the field of the hearers
hearts, the seed of thy holy word,
Suffer not the spinie and thicker of
Luke 8. 14. the *thorns* of pleasures, and riches,
to choak it. Suffer not the hardnesse
13 of the *stony ground* to hinder the
fructification of it: But poure down
the dew of thy heavenly grace from
above, and water thy heavenly seed;
that the fruit of good works like
standing corn may spring up most
plenteously. Knit together in a neare
bond of love and charitie the hearts
of the pastors, and of the hearers: that
they may labour together with mu-
tuall prayers, and raise up one ano-
ther with mutuall comfort. *Amen.*

PRAYER III.

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He prays for magistrates and subjects.

A Almighty, eternall, and merciful God, Lord of hosts, that dost *translate and establish kingdoms*, Dan. 2. 21. from whom is *all power* in heaven Rom. 13. 1. and in earth, whom the Angels in heaven adore, whom the Arch-angels praise, whom the Thrones worship, to whom Dominations are subject, and Principalities serve, whom Rulers honour, and Powers reverence: I joyn my prayers and humble requests with those holy and powerfull spirits, and call upon thee, to replenish our magistracy here on earth with the spirit of wisdom, and to protect it with the strength of thy fortitude. Be present by thy grace with all Christian Kings and Governours: that the greater their dangers be in respect of the highnesse of their state, the greater they may finde the abundance of thy grace towards them. Kindle in their hearts the light of thy heavenly wisdom: that they may know and acknowledge them-

G

selves

120 attentively; let them heare carefully;
let them practise fruitfully: that the
word which is preached unto them,

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G selves

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selves to be subject unto thee the Lord of all, and to be thy vassals, and that they are bound to give unto thee hereafter an account of their government. Let them study for peace, seeing that they are thy servants, who art the God of peace: Let them study for justice, seeing that they are thy servants, who art the God of justice: Let them study for clemencie and mercie, seeing that they are thy servants, who art the God of mercy: Let them keep and observe both the tables of the commandments, and become nursing fathers unto thy afflicted Church upon earth: Let them put on a fatherly affection toward their subjects: Let them alwayes administer right judgment: Draw their hearts away from the splendour and brightnes of their earthly dominion, that there creep not upon them a forgetfulnesse of true godlinesse, and of the heavenly kingdome. Govern them by thy holy Spirit, that they be not high-minded, and that they abuse not the authority that is granted unto them, and do that which is wicked. Grant that in this world they

they may so execute their functions, that they may reigne with thy elect without end in the kingdome of heaven : and that they may passe from the flitting glory of this present world, to everlasting glory in the world to come. Rule them and keep them in , that they tyrannize not over thy people, and so descend, for all their costly robes and precious gems, naked and miserable, to be tormented in the pit of hell. And unto us, whom thou hast made subject to them as thy Vicars and Vicegerents, give an obedient heart , and ready minde to serve them with all readinesse and cheerfulness, that under their government *we may leade a peaceable and quiet life, in all godlinesse and honestie* : that we may honour them, and perform loyall obedience unto them , knowing that they have just power and dominion over us, and that we may obey their honest and godly commands, & so by submitting our selves unto the laws, be made partakers of the true liberty. For this is true liberty: To serve God, the magistra-

1. TIM. 2. 2.

I 24

cie, and the laws. Let us honour them with our hearts, with our mouthes, and with our works: because thou (O most gracious God) hast made them thy Vicegerents here on earth. Let the eyes of the magistrates be watchfull, and seeing: let the eares of the subjects be open, and hearing: And let the gates of heaven be hereafter set wide open to them both, to receive them. *Amen.*

Prov. 20. 12

PRAYER IIII.

He prayes for the private familie, and household estate.

Almighty and mercifull God, Father of our Lord Jesus Christ, who besides the Ecclesiasticall ministry, & the Politick government, hast appointed also in thy most wise counsell an oeconomicall and household estate: I adore thee, I worship thee, I call upon thee with my whole heart, to keep holy that Nurserie of the Church and Common-weale. Give unto virgins, widows, and married persons true sanctitie of minde, & pure chastity of body: Let virgins cleave

cleave unto thee without any distraction: *Let widows persevere in prayers and supplications night and day:*

1.Tim. 5.5.

Let those that are married love one another with mutuall love: Let them all serve thee, with their whole heart, in holines: Let the *marriage bed be*

Heb.13.4.

undefiled, & let the minds of them all be unspotted: Let them be violets of humilitie, and lilies of chastitie: Let them be roses of charity, and balsam of sanctitie. Tie the hearts of them that are knit together in holy wedlock, with the bond of chaste love: that they may mutually embrace & obey one another, and persevere in thy holy service. Preserve thou them from the treacheries of *Asmodeus*,

Tob.3.8.

that they burn not with mutuall hatred one towards the other. Let the wife be *an help* unto her husband, &

Gen. 2. 20.

comfort him in adversitie: Let the indissoluble bond of matrimony be a token and seal unto us of the love that is between *Christ and the*

Eph.5.32.

Church. By how much the nearer the society is between the man and the wife: by so much the more servet let their zeal be in prayer. By how

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Ephes. 6. 4.

much the more obnoxious and subject they are to dangers and calamities: by so much the more conjoynd let their mindes be in pietie and prayer. Be present by thy grace with religious *parents*, that they may *bring up their children in holy admonitions* and instructions and good discipline: Let them acknowledge those fruits of wedlock to be thy gift, and restore them again unto thee by godly and faithfull instruction: Let them shine before them by the example of their godly life, and not become guilty of that grievous sinne of scandall. Bend likewise the hearts of the children, that they may perform due obedience unto their parents: that they may become sweet smelling plants of the heavenly paradise, and not unprofitable wood adjudged to the flames of hell-fire. Let them cast forth a most pleasant smell of pietie, obedience, reverence, and all kinde of vertue: that they fall not into that most filthy sink of sinne, and so consequently into the pit of hell. Let them remember the commandment of honouring their *parents*:

rents: let them be carefull to recompense their parents after the manner of storks: let them remember to feed them as they have been fed by them, that they precipitate not themselves into the gulf of sundry evils. Let parents and children with joynt desires study in this life to worship thee the true God: that they may beare parts in consort, and together praise thee in the life to come. Let *servants obey their masters* with a- Ephes 6.5.
lacritie, and with fear, and with singlenesse of heart: not with eye-service, or to please men, but as it becometh the servants of Christ. In like manner, let masters embrace their servants with fatherly kindnesse: that they turn not their just government into tyrannicall crueltie. Let their societie in their private house, be an oeconomicall private Church, beloved of God, and of the angels.
Amen.

G 4

Prayer

PRAYER V.

He prays for parents, brethren, sisters, kinsfolk, and benefactors.

Most holy and mercifull God, from whom large heaps of sundry benefits descend down upon us, who hast given unto me kinsfolk and benefactors to be helps unto me in this present life: I beseech thee to bestow upon them in the life to come everlasting rewards. Those whom thou hast joyned unto me in a speciall bond of nature and blood, I do specially commend unto thy protection. Those unto whom I do owe speciall love and respect, with serious and fervent prayers I commend unto thy keeping. Grant that my kinsfolk may with joynt consent and unanimtie serve thee in the true faith, and with true pietie: that they may receive all of them hereafter a crown of eternall glorie. Unto my parents whom thou hast made, next after thee, the authors of my life, and my informers in true pietie, I cannot by any means render deserved rewards: I humbly beseech thee therefore, who art the authour of all good, and the rewarder of all benefits,

benefits, to recompense their benefits here with temporall rewards, and hereafter with eternall. Let the example of Christ thy Sonne, who about the agony of his death commended unto his disciple the care of his mother, let his example teach me even to the last breath to take care for my parents. Let nature it self, by the example of the flock, teach me that I owe perpetuall thanks and rewards unto them for their merits. Unto thee, mercifull Father, I commend the care and raition of my brethren, sisters, and kinsfolk: Let them become the brethren and sisters of Christ, and so heirs of the kingdome of heaven. Let us all be joyned together in the kingdome of grace, whom thou hast joyned together in the life of nature: And I praye all, together with those whom by death thou hast separated from us, & taken unto thy self, let us all at length be joyned together in the kingdome of glory. Make us all citizens of the heavenly Jerusalem, as thou hast made us in this life members of the true Church. The same likewise I intreat of thee for all

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my benefactours, whose health and welfare both of soul and body I am bound to desire and further even by the law of nature. Receive them into the everlasting tabernacles of the citie which is above, whom thou hast used as thy instruments to conferre upon me so many and so liberall benefits. My heart propoundeth unto thee the infallible promise of thy word, that thou wilt of thy meere free grace recompense even a *Mat. 10. 42. cup of cold water*: How much more then wilt thou be liberall and bountifull to those that with full hand bestow benefits of all kindes upon those that want? Let not thy graces cease to run down upon them, that poure forth so plentifully upō others. Let the fountain of thy goodnesse alwayes spring unto them, from whom such plentiful rivers of liberality do flow. Grant, I beseech thee, most mercifull God, that they which sow *tem-*
perall things so liberally, may reap with much increase *things spiritu-*
all. Fill their souls with joy, that feed the bodies of the poore with meat. Let not the fruit of their bounty pe-
rish,

ish, though they show it by bestowing of the goods that perish. Give unto them that give unto others, thou that art the giver of every good gift, blessed for ever. *Amen.*

PRAYER. VI.

He prayes for enemies and persecutors.

Lord Jesu Christ the onely begotten Sonne of God, that hast prescribed us in thy word this rule of charitie; *Love your enemies, blesse them that curse you, do good to them that hate you, pray for them that despitefully use you, and persecute you:* I beseech thee, who art most gracious, and most ready to forgive, to forgive mine enemies, and the persecutors of the Church. Give unto me the grace of thy holy Spirit, that I may not onely forgive mine enemies from mine heart, but also pray for their health and salvation even from my soul. Whet not against them the sword of severe revenge, but anoint their heads with the oyl of thy mercy and compassion. Extinguish the sparks of hatred and anger that are in their hearts, that they break

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Jam. 4. 14.

break not forth into the infernall flames of hell. Let them know and acknowledge that *Our life is but a vapour* and a smoak *that soon vanisheth away*; that our body is but ashes and dust that flyeth away: that they beare not immortall anger in their mortall bodies, nor entertain into this brittle tabernacle of clay their souls enemy. Let them know likewise, that inveterate hatred is their greatest enemy: because it kills the soul, and excludes them from the participation of heavenly life. Illuminate their mindes, that they beholding the glasse of thy divine mercy, may see the deformity of anger and hatred. Govern their wills, that being moved by the example of thy divine forgivenesse, they may leave off and cease to be angry and to do harm. Grant unto me, mercifull God, that, as much as in me lies, I may

Rom. 12. 18.

have peace with all men: and turn the hearts of mine enemies to brotherly

Ephes. 4. 4.

reconcilement. Let us walk with unanimitie and concord in the way of this life, seeing that we hope all for a place in our celestiaall countrey.

Let

Let us not disagree upon earth, seeing that we all desire to live together hereafter in heaven. We all call upon thee our Lord, & our God which art in heaven: And it is not meet for the servants of the same Lord to fall out one with another. We are one mysticall body under Christ our head: And it is base and shamefull for the members of the same body to fight one with another. They which have *one faith and one baptisme*, ought to have *Ephes. 4. 5.* one spirit and one minde. Neither do I pray alone for my private enemies, but also for the publike enemies and persecutours of the Church: O thou which art truth it self, bring them into the way of truth: O thou which art power it self, bring to nought their bloudie endeavours, and attempts. Let the brightnesse of the heavenly truth open their blinde eyes, that the raging madnesse and desire to persecute, which they have in their mindes, may hereafter cease. Let them know, O Lord, and acknowledge that it is not onely a vain thing, but also very dangerous, *to kick Acts 9. 5.* against the pricks. Why do they imitate

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tate the fury of wolves, when as they know that the bloud of Christ the immaculate Lambe was poured out for us? Why do they thirst to shed that innocent bloud, for which they know that the bloud of the very Sonne of God was poured forth upon the alter of the crosse? Convert them, O Lord, that they may be converted unto thee from their heart, and so obtain the fruit of their conversion in this life, and in that which is to come. *Amen.*

PRAYER VII.

He supplicates for those that are afflicted and in miserie.

A Lmighty, eternall, and mercifull God, which art the Saviour of all men, especially of the faithfull, and by thy Apostle hast commanded us to *make prayers for all men*: I intreat thee for all those that are afflicted and in miserie, that thou wouldest support them by the consolation of thy grace, and succour them by the aid of thy power. Indue with power and strength from above those that labour and sweat in the most grievous

grievous agonie of Satans tentations: Make them partakers of thy victory, O Christ, thou which didst most powerfully overcome Satan: Let the cooler of thy heavenly comfort raise up those, whose bones are become dry with the fire of grief and sorrow. *Beare up all those that are ready to fall, and raise up those that are already fallen.* Be mercifull unto those that are sick and diseased, and grant that the disease of the body may be unto them, the medicine of the soul; and the adversities of the flesh, the remedies of the spirit. Let them know that diseases are the handmaids of sinne, and the forerunners of death. Give unto them the strength of faith and patience, O thou which art the most true Physician both of soul and body. Restore them again unto their former health, if it be for the everlasting salvation of their souls. Protect all those that are great with childe, and those that be in labour: Thou art he that dost deliver children out of the straits of their mothers wombe, and dost propagate mankind by thy blessing: be present.

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present with those that be in labour, O thou lover and giver of life: that they be not oppressed with an immoderate weight of sorrows. Nourish those that are orphans and destitute of all help and succour. Defend the widows that are subject to the reproaches of all men, thou which hast called thy self the *Father of the fatherlesse, and the Judge and defender of the widow*. Let the teares of the widows, which flow down from their cheeks, break through the clouds, and rest not untill they come before thy throne. Heare those that be in danger by sea, which cry to thee, and send up their sighes unto thee, seeing before their eyes their neighbours suffer shipwrack. Restore liberty unto those that are captive: that with a thankfull heart they may sing of thy bounty. Confirm *those that suffer persecution for righteousnesse sake*: that they may get the conquest over all their enemies, and purchase the everlasting crown of martyrdome. Be present with all those that be in danger and calamity: and grant that they may possesse

Psal. 68. 5.

Mat. 5. 10.

possesse their souls in true patience, and denying their own wills, *take up* Mar. 16.24.

their crosse. Let them follow him under the crosse, on whom they beleeve that he died for us upon the crosse.

And especially I commend unto thee, most gracious Father, those which are about the gates of death, and are between time and eternitie, and wrestle with all their strength with that last enemy. Confirm them, O thou most potent Conquerour of death: Deliver them, O most glorious Captain and Author of life: that they be not overwhelmed in the waves of tentations, but by thy conduct they may be brought unto the haven of everlasting rest. Have mercy upon all men, thou which art the Creatour of all: Have mercy upon all men, thou which art the Redeemer of all. To thee be praise and glory for ever and ever. *Amen.*

F I N I S.



The summe of *Gerards prayers* reduced into a form of morning prayer for the use of an English familie.

The foure capitall words signifie the foure parts of Gerards prayers, and the Arithmetically figures point at every prayer of those parts.



Oly God and iust Judge!
Thy eyes are more pure
then the sunne, and cannot behold any thing
that is unclean: The Cherubims and
Seraphims cover their faces before
thy glorious majestie: The heavens
of heavens are not clean in thy sight.
How then shall earth, sinfull earth,
dust and ashes appeare before thee?
We presume not, O Lord, to come
before thy tribunall, to plead for our
righteousnesse: for all our righteous-
nesse is as filthy rags: But we pro-
strate our selves with all humilitie of
bodie and soul at thy mercy-seat, to
make **C O N F E S S I O N** of our sins.
Heare Lord, and have mercy!

We

We confesse that ¹ *We sinned in the loyns of our first parents; we were conceived in sinne; we were shapen in iniquitie.* ² *In our childhood originall sinne brought forth actuall: and actuall sinnes have increased in us ever since, as our dayes have increased. Who can reckon up the sinnes of his youth? Who can tell how oft he offendeth? The just man sinneth seven times a day: But* ³ *We have sinned seventy times seven times every day.* ⁴ *All thy holy laws and commandments we have broken in thought, word, and deed.* ⁵ *We have been partakers of other mens sinnes.* ⁶ *We are many wayes convinced of our sinnes: We are convinced* ⁷ *By the contrition of heart, and the testimonie of our conscience:* ⁸ *By the greatnesse of thy mercy, and thy benefits bestowed upon us:* ⁹ *By the severity of thy justice declared in the death and passion of thy Sonne our Saviour Jesus Christ. Thou art an holy God; and hearest not sinners: Thou art a just Judge; and thy justice must be satisfied. We are sinners; and the wages of sinne is death: Thy justice must be*
satisfied;

satisfied; or else we cannot escape death. We have nothing of our own to give for the ransom of our souls: Therefore we offer unto thee, holy Father, that which is not ours, but thy Sonnes: ¹ *For our originall sinne*, we offer unto thee, just Judge, *his originall righteousness*, who is righteousness it self; *for our conception in sinne*, we offer unto thee *his most sacred conception*, who was conceived by the holy Ghost; *for our birth in sinne*, we offer unto thee *his most pure nativitie*, who was born of a pure virgin. ² *For the offences of our youth*, we offer unto thee *his most perfect innocencie*, in whose mouth was found no guile. ³ *For our daily slips and falls*, we offer unto thee *his most perfect obedience*, who made it his meat and drink to do thy will in all things: ^{4.5} *For our often breach of thy commandments*, we offer unto thee *his most perfect righteousness*, who fulfilled all thy commandments. ⁶ *For our communicating in other mens sinnes*, we offer unto thee *his most perfect righteousness communicated unto us.* ^{7.8.9.10.} *For our most wicked and*
ungedly

ungodly life, we offer unto thee *his* most cruell and bitter death. For us was he conceived, for us was he born, for us was he crucified: His blood still cries unto thee in our behalf, *Father forgive them.* Accept, we beseech thee, the inestimable price of thy Sonnes blood for a full and plenarie satisfaction for all our sinnes: yea, O Lord, we know that thou hast accepted it already.

Therefore with confidence we put up our PETITIONS unto thee. As thou hast redeemed us by thy Sonne, so also we beseech thee to sanctifie us by thy holy Spirit. ¹ *Mortifie* in us every day more and more *all sinfull lusts and affections*, and quicken in us all saving graces and vertues. ² *Increase our faith.* ³ *Confirm our hope.* ⁴ *Inflame our charitie.* Teach us to imitate the life of Christ, the true pattern of perfect obedience, and onely true rule of a godly life: Teach us ⁵ *Humilitie*, ⁶ *Patience*, ⁷ *Meeknesse*, *Gentlenesse*, ⁸ *Chastitie*, *Temperance*. Teach us ⁹ *To contemne all earthly things*, ¹⁰ *To deny our selves*, ¹¹ *To overcome the world.* ¹² Grant us con-

solation

solation in adversitie, and true tranquillitie of the minde. Grant us ¹³ *Victorie in tentations, and deliverance from the divels treacheries. Grant us in thine appointed time* ¹⁴ *A blessed departure out of this life, and a blessed resurrection unto life everlasting.*

We pray not for our selves alone, but in obedience to thy cōmandment we make our SUPPLICATIONS unto thee for all men. ¹ *Save and defend thy universall Church: enlarge thou her borders, and propagate thy Gospel.* ² *Blesse all Christian kings & governours, especially thy servant Charles our most gracious King and governour: Blesse together with him our gracious Queen Marie: Blesse unto them, and us, and our posteritie after us our hopefull Prince Charles: season him betimes with true religion, that he may be an instrument of thy glory, the joy of his parents, and the blessing of thy people. Remember David and all his troubles, Frederick the Prince Electour Palatine, the Lady Elizabeth his wife, and their princely issue. Suffer them not still to mourn in a strange land:*
but

but restore them, if it be thy will, to their former inheritance. Blessie all our kings loyall subjects from the highest unto the lowest: Give unto the Senatours counsel and wisdom: *3 To the magistrates justice and fortitude; to those that are under them Christian subjection and obedience: 4 To the ministers of thy word holiness of life, and soundnesse of doctrine; to the hearers of thy word diligent attention to the word preached, and a care and conscience to live thereafter. Blessie 5 Every familie in this kingdome, this especially and all that belong unto it. Blessie our 6 parents, brethren, sisters, kinsfolk, benefactors and friends. 7 Forgive our enemies. 8 Shew pittie and compassion to all those that are afflicted and in miserie: Relieve them according to their severall wants and necessities. Be thou a Father to the fatherlesse, a Comforter to the comfortlesse, a Deliverer to the captives, and a Physician to the sick: Grant that the sicknes of their bodies may make for the good of their souls: Especially we beseech thee to be*

be present with those that are at the point to die: Fit them for their journey before their departure: Arm them with faith and patience: Seal unto them by thy holy Spirit the pardon and forgiveness of all their finnes: And so let thy servants depart in peace, and be translated from death to life, to live with thee for evermore. Heare us, we beseech thee, praying for our brethren, heare our brethren for us, and Jesus Christ our elder brother for us all: We know, O Lord, that thou hearest him alwayes.

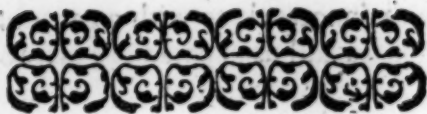
Heare us likewise, we beseech thee, for his sake, and accept our THANKSGIVING. We render most hearty thanks unto thee for our Saviours
 * *Incarnation*, for his¹ *Passion*, for our
 * *Redemption* by his most precious blood: We thank thee for¹ *forming us* in our mothers wombe, for
 * *washing us* in the laver of baptism, for² *calling us* by thy word, for³ *expecting our conversion*, for
 * *converting us* unto the faith, for
 * *strengthening our faith* by the participation of Christs body and blood, for⁴ *sealing unto us the pardon*

don of our finnes, for ¹ giving us
a promise of everlasting life: We
thank thee for all other thy blessings
² corporall and *spirituall*, *internall*
and *externall*, for our ³ continuance
in that which is good, for ⁴ deli-
verance from all evil: We thank
thee for thy often deliverances of this
Church and kingdome from fo-
rein invasions, and homebred con-
spiracies. • We thank thee for
⁵ preserving us ever since we were
born, for defending us this night
past from all perils and dangers, for
the quiet rest wherewith thou hast
refreshed our bodies, for thy mercie
renewed unto us this morning. Let
thy mercie be continued unto us this
day, let thy Spirit direct us in all our
wayes, that we may walk before thee
as children of the light, doing those
things that are pleasing in thy sight.
Let the dew of thy blessing descend
upon our labours: for without thy
blessing all our labour is but in vain.
Prosper thou the works of our hands
upon us, O prosper thou our handy-
work: Grant that we may consci-
onably in our callings so seek after
H things

things temporall, that finally we lose not the things which be eternall. We are unworthy, O Lord we confesse, to obtain any thing at thy hands, either for our selves or any others, even for the sinfulnessse of these our prayers: But thou hast promised to heare all those that call upon thee in thy Sonnes name: Make good therefore, we beseech thee, thy promise unto us now calling upon thee in thy Sonnes name, and praying as he hath taught us in his holy Gospel,

Our Father which art in heaven, &c.

An



*An Evening prayer for a familie
gathered here and there out of Ge-
rards Meditations and
Prayers.*

Most glorious Lord God,
whose dwelling is in
the highest heavens,
and yet beholdest the
lowly and the humble upon earth,
we blush and are ashamed to lift
up our eyes unto heaven, because
we have sinned against thee which
dwellest in the heavens: But look
down, we beseech thee, from
heaven thy dwelling place, and
behold the humility of thy ser-
vants here on earth, which prostrate
themselves at the foot-stool of thy
mercy, confessing their own guilt-
inesse, and begging pardon for their
finnes.

We confesse, Almighty Creatour,
that thou madest us at the first after
thine own image, thou clothedst us

with innocencie as with a garment,
thou seatedst us in paradise a place of
all delight and pleasure: But we have
defaced thine image, we have cast
off our first covering, we have thrust
our selves out of that pleasant place.
We ran away from thee, and were
not obedient unto thy voice: We
were lost and condemned before we
came into this world: Our first pa-
rents sinned against thee, and we sin-
ned in them: They were corrupted,
and we are inheritors of their corru-
ption: They were the parents of dis-
obedience, and we are by nature the
children of wrath: Sinnefull and un-
happy children, of sinnefull and un-
happie parents! Thou mightest in
thy displeasure after their fall have
plunged them into the bottomlesse
pit, and made them the fewell of hell,
and sent their posteritie after them:
And neither they nor we could just-
ly have complained. Righteous, O
Lord, art thou in thy judgements:
And our miserie is from ourselves.
But great was thy mercie unto us.
We came into this world in a floud
of uncleannesse, wallowing in our
mothers

mothers bloud; and thou didst set open a fountain for us to wash in: **We** were washed in the laver of Baptisme; and we have returned with the swine to our wallowing in the myre. We came from a place of darknesse into this world, we lived as children of darknesse, we sat in darknesse, and in the shadow of death: Thou gavest us thy word to be a lanthorn unto our feet, and a light unto our paths, that in thy light we might see light; that so walking in the way of truth, we might attain everlasting life: But we have loved darknesse more then light; and have not been obedient unto thy word. We came into this world crooked even from our mothers wombe; and thou gavest us thy law to be a glasse wherein we might see our deformitie, and a rule whereby to square all our actions, words and thoughts: But we have shut our eyes that we might not see, and we have refused to be ruled by thy law: The law of sinne in our flesh doth daily captivate us. The root of originall sinne which lieth hidden in us, doth every day

put forth new branches: All the parts and faculties of our bodies and souls are as so many instruments of unrighteousnesse to fight against thy divine Majestie. Our hearts imagine wicked things, our mouthes utter them, and our hands put them in practise. Thy mercies every day are renewed unto us, and our sinnes are every day multiplied against thee: In the day of health and prosperity we forget thee, and we never think upon the day of sicknesse and adversitie. Thy benefits heaped upon us do not allure us to obey thee: Neither do thy judgements inflicted upon others make us afraid to offend thee. What couldest thou, O Lord, have done more for us, or what could we have done more against thee? Thou didst send thy Sonne in the fulnesse of time to take our nature upon him, to fulfill thy law for us, and to be crucified for our sinnes: We have not followed the example of his holy life, but have every day a fresh crucified him by our sinnes. And now O Lord, if we shall become our own judges,
we

we cannot but confesse that we have deserved everlasting torments in hel-fire. But there is mercy with thee O Lord ; therefore will we not despair. Our finnes are many in number : But thy mercies are without number. The weight of our finnes is great : But the weight of thy Sonnes crosse was greater. Our finnes presse us down unto hell : But thy mercy in Christ Jesus raiseth us up. By Satan we are accused : But by Jesus Christ we are defended. By the law we are convicted : But by Jesus Christ we are justified. By our own conscience we are condemned : But by Jesus Christ we are absolved. In us there is nothing but sin , death, and damnation : In him there is treasured up for us righteousness, life, and salvation. We are poore : He is our riches. We are naked : He is our covering. We are exposed to thy fury pursuing us : He is the buckler of our defence, and our refuge : He is the rock of our salvation , and in him do we trust. His wounds are the clefts of the rock : Give us, we beseech thee, the wings of a Dove , that by faith we

may hide our selves in the clefts of this rock, that thine anger wax not hot against us to consume us: Let not thy justice triumph in our confusion, but let thy mercy rejoyce in our salvation. Pardon the sinfull course of our life past, and guide us by thy holy Spirit for the time to come: Amend what is amisse, increase all gifts and graces which thou hast already given, and give unto us what thou best knowest to be wanting. Be gracious and favourable to thy whole Church; especially to that part thereof which thou hast committed unto the protection of thy servant and our Sovereigne King *Charles*. Grant that he may see it flourishing in peace and prosperity, in the profession and practise of thy Gospel all the dayes of his life; and after this life ended, crown him we beseech thee with a crown of immortall glorie. Let not the scepter of this kingdome depart from his house, neither let there be wanting a man of his race to sit upon his throne so long as the sunne and moon endureth. Of this thou hast given us a pledge already,

readie, in blessing the fruit of the
Queens wombe. Let the Queen still
be like a fruitfull vine: And let the
Prince grow up like a plant in thine
house. Let thy mercy be extended to
thy afflicted servants, *Frederick* the
Prince Electour Palatine, the Ladie
Elisabeth his wife, and their prince-
ly issue. How long Lord just and true,
how long shall their enemies pre-
vail, and say, There, there, so would
we have it? It is time for thee to lay
to thine hand: for they have layd
waste his dwelling place. Arise O
Lord, and let their enemies be scat-
tered, and let them that hate them
flee before them. Carry them back
again into their own countrey (if it
may be for thy glory and their
good) make them glad with the joy
of thy countenance, and let them re-
joyce under their own vines. We re-
turn home again, and beseech thee to
be gracious and mercifull to the
Kings Counsel, the Nobilitie, the
Magistracie, the Ministerie, the Gen-
trie, and the Communkie. Give unto
those whom thou hast used as instru-
ments for our good, rewards tempo-

shall and eternall. Forgive those that be our enemies, and turn their hearts. Forget not those that groan under the crosse. Clothe the naked, feed the hungry, visit the sick, deliver the captives, defend the fatherlesse and widows, relieue the oppressed, confirm and strengthen those that suffer persecution for righteousness sake, cure those that are broken in heart, speak peace unto their consciences that are tormented with the sense of their sinnes, suffer them not to be swallowed up in despair. Stand by those that are ready to depart out of this life: When their eyes shall be darkned in the agony of death, kindle in their hearts the light of saving faith: when their eares shall be stopt, let thy Spirit speak unto them inwardly and comfort them: and when the house of their earthly tabernacle shall be dissolved, then Lord receive their souls. As we have made bold to make our prayers and supplications unto thee for our selves and others: So also we render unto thee all possible praise and thanksgiving for all thy benefits bestowed

ed upon our selves and others. We thank thee in speciall for our election, creation, redemption, vocation, justification, for all the blessed means of our sanctification, & for the assured hope of our future glorification: We thank thee for our health, maintenance, and libertie, for preserving us ever since we were born, for blessing us in all that we have put our hands unto this day. Let thy mercie still be continued unto us, we beseech thee. Let the eye of thy providence which never slumbreth nor sleepeth watch over us, and let the hand of thy power protect & defend vs: Cover us this night under the shadow of thy wings, that no evil happen unto us. Grant that our bodies may be refreshed this night with such moderate rest, that we may be the fitter for the works of our vocation, and thy service, the next morning. Heare us, we beseech thee, for Jesus Christ his sake our Lord and onely Saviour; in whose name and words we call upon thee further praying, *Our Father, &c.*

F I N I S.